THE RESOLVED Christian,

Exhorting to Resolution.

¶ Written to comfort the Faint-hearted, to ſtrengthen the faithfull, to recall the worldling, and to perſwade ALL MEN ſo to run, that they may obtaine.

Corrected and enlarged.

The fiſt Edition.

LONDON.
Printed for *William Cotton*, dwelling at the golden Lyon in Pater noſter-row. 1607.

206;01

To the Right Honorable Sir *Tho. Egerton* Knight, Baron of Ellesmere, Lord High Chancellor of England, &c.

IT is now (Right Honourable) *some eight or nine yeers since this small Treatise first sawe light vnder your Lordships patronage; during which time, in the seuerall Impressions thereof, I haue vpon sundrie occasions, according vnto the right which euery man hath to his owne labours, diuersly corrected, altered and transformed the*

same, as I thought most profitable and behouefull for the common good; and that because the shallownesse of our conceit and weakenesse of our vnderstanding is such, that wee cannot by one simple acte apprehend those things which in themselues are excellent, nor at the first attempt attaine to the marke wee aime at, but are then glad, when at length by further consideration & greater experience, we can bring our intended purpose to some perfection. And as vnder your Honourable protection this Booke, being the first fruites of my mediocritie, hath found such acceptation abroad, that it hath encouraged mee since to offer to publique viewe diuers o-

ther

ther Tractates of ſundrie arguments in Diuinitie: ſo hath the more later gale of your Lordſhips fauour ſo animated my tired Studies, and refreſhed my wearie Spirits, that I haue cauſe, the longeſt day of my life, to prayſe GOD for your Honour, and thankefully to keepe in perpetuall memorie the worthie name of ſo Honourable a Patron. I beſeech the Lord IESVS CHRIST *bleſſe your Honor and make you zealous more and more for the Goſpel, heape vpon you his bleſſinges ſpirituall and temporall*

temporall, that in a good hope you may runne your race, and in the end obtaine the high price of your calling. LONDON-HOVSE, this 11. of Ianuarie. Anno Do. 1606.

Your Honors most humble in all duty to command

Gabriel Powel.

To the Christian *Reader.*

REsolute, or Not-Resolued Christian, seeing delight is the onelye marke that the Humoures of our age doe aime at: Beholde, (*Man described, the worlde displaied, Death vnmasked, Feare dispelled, Temptations rentented: The Sicke comforted the Prisoner cheered, the Faint-*

Faint-hearted ſtrengthened, the Afflicted ſolaced, the Strong emboldned, the Perſecuted encouraged, and Perſecutors warned,) an effectuall, delightfull, and ſweete Baite, to allure all men to Chriſtian Reſolution, very wholeſome, profitable, and neceſſarie.

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THE

THE FIRST BOOKE of the Resolued Christian.

CHAP. I.

Of the miserie of Man.

Of Mans Ignorance, Vngratitude, and Miserie.

Sect. I.

MAn in his estate of Innocency being the perfection of all Gods workes; in dignitie, little inferiour to the Angels; in authoritie, Lord of the whole world; by right, the inheritor of life eternall, and in all resemblances of diuine properties, in holinesse and righteousnes like himselfe: as in excellencie he surmounted the rest of the creatures; being sound in bodie, sincere in soule, and perfect in both: so now, after his fall (now

Mans perfection in the estate of Innocencie.

withstanding the noble prerogatiues of Vnderstanding and Reason) in knowledge, gratitude, and felicitie, he is farre inferior vnto any of them: for what more ignorant, what more ingratefull, and what more miserable then Man? So ignorant he is that hee knoweth not wherefore hee liueth; so vngratefull, that hee doth not acknowledge the benefits he receiued: and so miserable, that his beginning, continuance, and end, is nothing but miserie. There are foure sorts of Creatures in the world, among whom Man is the most excellent; yet of all others hee aymeth least at the end and purpose of his creation. The first haue essence or being onely, as the earth, the water, the fire, the ayre, the Sunne and the Moone. The second haue essence and life, which are called vegetatiue, as hearbs, trees, and all plants. The third haue essence, life and sence, or feeling, as fishes, foules, and all beastes. The fourth haue essence, life, sence and reason, as Man.

Wherinman is inferior vnto the Creatures.

Mans ignorance.

Man. Now aske of Man, where-
fore God hath created the first
sort of creatures; he will answere,
he hath created the earth for the
habitation both of Men & beasts,
and for the nourishing of hearbs,
trees, and plants: the waters for
nauigation and nourishment of
fishes, the stones for building,
the fire and the Sunne, to giue
light and heat, the ayre to breath
in. Aske wherefore he created the
second sort, he will answere, God
created the hearbs and the trees,
for the food of man and beast. If
ye demaund wherefore the third
sort of creatures were made: hee
will answere, God hath created
fishes, foules, and other crea-
tures, some for food, some for la-
bour, and other for other vses.
But aske of man, wherefore God
hath created HIM, or to what
end HE liueth. Hee will an-
swere, he knoweth not: or, that
God created him for himselfe, to
prouide for himselfe whatsoeuer
the lusts of his flesh may desire:
the poore Artificer, to nourish his
family, the Merchaunt, to enrich

Man able to render a reason of the essence of the rest of the creatures, but not of his owne.

Note.

himselfe, the Courtier, to grow in reputation, the Captain, to attain vnto dignity and honor; some to follow their pleasure, & others, to take their ease. Now, what follie, what sottishnes is this, that Man endued with vnderstanding, can yeeld a reason for the essence and life of other creatures, yet hee himself being the most excellent of all others, knoweth not wherefore he liueth, or wherefore God hath giuen him vnderstãding? this sottishnesse is most pernitious, repleniſhed with all ingratitude; for whereas the rest of the Creatures created for *Man*, continually tend to the end of their creation, which is, to serue Man, in giuing him all things necessarye for his maintenance; *Man* onely, not krowing wherefore hee liueth, inuerteth the end of his creation, referring to himselfe his essence, life, sence, and reason. Hee seeth, that among other creatures, there is not any created for it selfe, but to serue other: yet himselfe being endued with vnderstanding and Reason, aboue

Mans ingratitude.

aboue others, is so blinde, and so vnreasonable, as to thinke, that hee is created, not for any greater then himselfe, but euen for himselfe onelye. Hence ariseth that desperate resolution in carnall men, that were they sure to liue alwayes in this worlde, they woulde not set a pointe by the Kingdome of God.

These be they, *VVhose ende is damnation, whose GOD is their bellie, and whose glory is to theyr shame, which minde earthye things*, Who neuer tasted *How sweete the Lord is. VVhome the lust of the flesh, the lust of the eies, and the pride of life*, hath caused to contemne the spirituall consolation and ioy of the godly. If, as our Sauiour sayth, *to knowe God and Iesus Christ*, and so to know our selues, *be eternal life*, euen the greatest felicity of man; then surely, to bee ignorauntc of GOd, of Iesus Christ, and of our selues, is euen the greatest misery that may happen vnto man, as that which

Phil. 3. 19. Psal. 34. 8. 1. Iohn. 2. 16. 1. Cor. 2. 24. Ioh 17. 3.

necessarily carieth with it a perpetuall separation from the presence of God and euerlasting death, both of bodie and soule. But that wee may more particularly vnderstand wherein the miserie of man consisteth, wee will consider of his nature, and of the qualitie of his life, while he warreth in this world, that so wee may perfectly vnderstand what we be by Nature.

Of the miserable Nature and condition of Man.

Sect. II.

RIp vp the whole condition and state of Man-kind, and then you shall partely perceiue the frailetie thereof. Man is [1] made of the earth, [2] conceiued in sinne, and [3] borne to paine, Man is [4] *euill*, [5] *wretched*, [6] *filthy*,

What man is, declared out of the Scriptures.

1 Gen.2.7. 2 Psa.51.5. 3 Iob.5.7. 4 Eccl.9.3. 5 Rom.7.24. 6 Iob. 15.16.

corrupt

7 corrupt and abominable, doing no-
thing that is good, 8 mortall, 9 vaine
and 10 wicked, 11 unprofitable,
12 vanitie, altogether lighter than
vanitie, 13 sinfull, 14 miserable,
15 dust and ashes, 16 sowne in cor-
ruption, dishonour and weakenesse,
17 deceitfull, 18 naked, 19 subiect
to death, 20 dead in sinne, 21 a lier,
22 an hypocrite, 23 an enemie vnto
God, a creature that 24 drinketh
iniquitie like water, a 25 pilgrime,
26 grasse, 27 ignorant, a 28 stranger
and sojourner, of 29 no continuance,
30 cõpassed with the snares of death,
31 water spilt on the ground. 32 By
birth vncleane, a 33 child of wrath,
a 34 worker of iniquitie, 35 an open
sepulcre, 36 a worme, the meate of
wormes, 37 dung & wormes, 38 de-
priued of Gods glorie, a 39 winde,
40 ignorant of the time when hee
came into the world, and when
he shall depart, a 41 beast by his
owne knowledge, 42 from whom
nothing can proceede, but that

7 Psal. 14. 1.
8 Rom. 6. 12
9 Psal. 62. 9.
10 Esay 9. 17
11 Ro. 3. 12.
12 Ps. 62, 12.
13 1. K. 8. 46.
14 1. Cor. 15
19.
15 Ge. 18. 27
16 1. Cor. 5.
42. 43.
17 Ier. 17. 9.
18 Iob 1. 21.
19 Eccl. 9. 3.
20 Ephe. 2 1
21 Rom. 3. 4.
22 Esa. 9. 17.
23 Rom. 8. 7.
24 Iob. 5 16
24 Gen. 47 9
25 Esa. 40. 6.
26 Iob 8. 9.
27 1. Chron.
29. 15.
28 Iob 14. 2
29 Psal. 185.
30 2. Sam.
14. 14.
31 Iob 25. 4.
32 Eph. 2. 3.
33 Lu. 13. 27
34 Rom. 3.
13.

35 Iob 25 6. 36 Esa. 51. 8. 37 1. Macab. 2. 62.
38 Rom 3. 23. 39 Iob 7. 7. 40 Genes. 27. 2.
41 Iere, 10. 14. 42 Gene. 6. 5.

which

1 Esa. 14: 19: which is corrupt, a [1] rotten car-
2 Psa. 14: 2: 3: kasse, [2] in whom there is *no helpe*,
3 Ro. 7: 18: [3] in whom *dwelleth no good thing*.
4 Psa. 49: 12: Man is compared vnto the [4] foo-
5 Esa. 51: 12: lish *beasts*, to [5] *grasse*, to a [6] *floure*
6 Iob 14: 2: that fadeth, to [7] *scattered stubble*,
7 Esay 41: 2: to a [8] *shadowe*, to [9] *yesterday*, and
8 Iob 14: 22: to [10] *vanitie*. The [11] *dayes of his*
9 Iob 8: 9: *youth are shortened*, and he is *cou-*
10 Psa. 62: 9: *ered with shame*. [12] His *helpe is*
11 Ps. 89: 45: *vaine*, [13] his *thoughts are vaine*,
12 Ps. 60: 11: his [14] *thoughts perish*. His [15] heart
13 1. Cor. 3: 20: *is wicked and deceitfull*, [16] *full of*
14 Ps. 146: 4: *euill and madnesse*. His [17] *beautie*
15 Iere. 17. 9: *consumeth* as a moath. His
16 Eccl. 9: 3: [18] *throat is an open sepulchre*: hee
17 Psa. 39: 11: *vseth his tongue to deceit, the poyson*
18 Ro. 3: 13: *of aspes is vnder his lippes*: his
[19] *mouth is full of cursing and bit-*
19 Ro. 3: 14: *ternesse*: his [20] *feete are swift to*
20 Ro. 3: 15: *shed blood*: The [21] *feare of God is*
21 Ro. 3: 18: *not before his eyes*, he shall [22] va-
22 Esa. 40: 6: nish *as the grasse*. The [23] *glory* of
23 1. Pe. 1: 24: man is as the *floure of grasse*, that
[24] *vanisheth as a shadowe*, the
24 Iob 14: 2: [25] *moathe shall eate it vppe*: his
25 Esa. 51: 8: [26] *righteousnesse is as filthie clowts*.
26 Es. 64: 6: His [27] *life is short and tedious*, it
27 Wis. 2: 1: [28] *passeth away as a trace of clouds*,
28 Wis. 2: 4: *as the mist, as a* [29] *post that passeth*
29 Wis. 5: 9: *by*

by, [1] as a ship that passeth ouer the waues of the water, as a [2] bird that flieth through the ayre, as an [3] arrow that is shot, [4] as soone as we are borne, we begin to draw towards an end. [5] Our name shall be forgotten in time, and no man shall haue our workes in remembrance. Mans [6] dayes are as the dayes of an hireling, as [7] a shadow, as [8] a wind that passeth and commeth not againe, as a flowre of [9] the field, as a [10] span long, as a [11] vision of the night, as a dreame, they [12] fade like the leafe, [13] swifter then the Weauers shuttle; they are [14] full of trouble, [15] full of sorrow, they are [16] vanitie, [17] deceitfull, [18] nothing, yea lesse then nothing: whereupon Salomon sayd well, [19] The Dead are better than the Liuing. True it is, that some few sparkes of the Image of God doe yet remaine in Man, but they are few indeed, very small, and of no strength, which he doth so quench and abuse, and thereof hee is to looke for no profite at all, but that thereby hee shall bee made the more inexcusable before the tribunal-seat of God.

1 Wis. 5:10:
2 Wis:5:11:
3 Wis:5:12:
4 Wis.5:13:
5 Wisd: 2:4:
6 Iob 7:1:
7 1:chro: 29 15:
8 Psa:78:39:
9 Psa:103: 15:
10 Psa:39:5:
11 Iob 20:8:
12 Esa:64.6:
13 Iob 7.6:
14 Iob 14:1:
15 Gen:3:17:
16 Iob 7:16:
17 Iere: 17:4:
18 Esa:40:17:
19 Eccle:4:2:

Those sparks of Gods image that be left in vs, wherefore they serue.

Many bruit beasts and foules doe in vertue goe beyond Man; The Lambe in meekenesse, the Doue in simplicitie, the Ant in diligence, the Storke in kindnesse, the Oxe and the Asse in memory, the Dogge in fidelitie, the Cocke in watchfulnesse and liberalitie, the Serpent in wisedome and subtiltie, the Lyon in magnanimitie, and generally, all in contentment and sobrietie: But man in vice surpasseth them all; for hee is more cruell then a Tygre, more prowd then a Peacocke, more vnthankefull then a Hogge, more crafty then a Foxe, more traiterous then a Wolfe, more sauage then a Beare, more daungerous then a Basilisque, and more voluptuous then an Ape. Yea, those vices which are seuerall in sundry beastes, are found flocking together in one man. For we shall see one man cruell, prowd, vnthankfull, craftie, traiterous, sauage, daungerous, and voluptuous. As many members being vnited together, make one whole and intire

Many beasts more vertuous than Man.

Man in vice surpasseth all the beasts.

intire bodie, ſo this heaping vp of vices in man, is by the Apoſtle Paul termed, *The bodie of ſinne*, euery vice being as it were a member of that body. Rom. 6. 6.

Of the miſeries incident to the ſeuerall ages of Man.

Sect. III.

THE Prophet Ieremie crieth out, *How is it that I came foorth of the wombe, to ſee labour and ſorrow, that my dayes ſhould be conſumed with ſhame?* How much more cauſe haue wee (miſerable creatures) to crie out of our calamities, who were conceiued and borne in ſinne; ſeeing Ieremie complaineth ſo much, being ſanctified in his mothers wombe? Oh vaine, forelorne, and vnhappy men! Before we ſinne, we are ſtraite faſtened to ſinne, and before wee can offend, wee are faſt bound with offence. Did not our fathers eate the ſower grape, and are not the teeth of the children ſet on edge therewith? Ier. 20. 18. Iere. 1. 5. Ezec. 18. 2.

Con-

The wretchednesse of mans birth.

Consider, O man, from whence thou camest, blush whither thou goest, & feare where thou liuest. We are begotten in vncleannes, brought foorth with throbs and throwes, and nourished in darkenesse: we began our tragedy with nakednes and weeping, we continue our parts, with pain & vexation, and with sorrow and misery we must take our farewell; our beginning is lamentable, our continuance wretched, and our departure grieuous. The whole life of man is besette and encountered with three capitall enemies, Paine, Care, and Sorrow: Paine pincheth vs, Care consumeth vs, and Sorrowe shorteneth our daies. There is no age of Man free from affliction and miserye. In his BIRTH, intollerable is the Mothers paines, and infinite are the *Infantes* miseries; who commeth into the world crying & weeping, poore, naked, weake, and miserable: without speech, knowledge, or strength to go: no sooner is the Babe borne, but strait hee is bound hand and foot

Miseries of Infancy.

foot, and cast into a Cradle, as into a prison, prefiguring the seruitude that hee is to suffer. Then entreth he into CHILDHOOD, and beginneth to warre with the lack of reason, and to fight against his owne folly; not knowing what he is, where he is, whence, nor for what he came. Now must hee bee kept vnder the feare of the rod, and learne some liberall science, or some mechanicall art, whereby to maintaine his life hereafter. Miseries of Childhood.

Then commeth YOVTH, rash, headlong, venerous, voluptuous, foolish, prodigall, passionate; In this age hee commeth into great daungers, fighting against the desires of the flesh, against fond affections, and vaine imaginations, which cause the mind to wauer, to bee vnconstant, and to bee carried awaye with sundrye phantasies: In this age hee becommeth a drunkard, a gamester, a quarreller, and oftentimes to bee cast into prison, to be hanged, to loose his goods, and to cause his parents to Miseries of Youth.

end

end their dayes in sorrow. Then hath he to incounter with MANHOODE; to this age is incident the charge of wife and children, the maintenance of familie, and care of posteritie. Sometimes he is besieged with desire and couetousnesse, sometimes with feare to loose his goods, and other infinit such vanities and afflictions. Then lastly commeth OLD-AGE stealing on, vnperceiued, wherein Man receiues many incurable wounds, as baldnes, bleared eyes, deafe eares, wrinkled browes, stinking breath, trembling hands, faint spirits, leane cheekes, corruption of stomacke, gowty legs; with many more miseries innumerable, which neuer leaue to vanquish the bodie, to disquiet the mind, and to wound the conscience. And thus are wee tossed all the dayes of our life with griefe, compassed with cares, and ouerwhelmed with calamity. Our Infancy is but a dreame, our Childhood but folly, our Youth madnesse, our Manhood a combate, our Age a sickenesse, our

Miserier of Manhood.

Miseries of Old-age.

The Anatomie of mans age.

Life

Life miserie, and our death horrour: wee lament in the first minute, and rue to the last moment. Which way can we cast our eyes, but that we shall find cause of lamentation and heauinesse? If wee beholde the heauens; from thence, for our sins, we were iustly banished: If we looke vpon the earth, there wee are imprisoned: on the right hand, we haue the Saints, whose steppes wee haue not followed; on the left hand, the wicked, whose race we haue pursued: before vs, we haue our death ready to arrest vs; behind vs, our wicked life readie to accuse vs; aboue vs, Gods iustice readie to condemne vs: and vnder vs, hell fire readie to deuoure vs. Oh note.

Of

Of the miseries of all estates.

Sect. IIII,

AS Man, in respect of his age, is vaine and miserable, so also is hee, and that much more (if it were possible) in respect of the qualitie and condition of his life and calling: For there is no estate, calling, or degree, exempt and free from vanitie and miserie: all are vaine, and all are vexed, all are tormented with worldly tempests, all doe suffer the dolefull blasts of calamitie. Begin with the stowtest Champion, the mightiest Monarch, the greatest Emperour or Prince that euer liued on the earth, and come downe to the poorest wretch, and meanest miser in the world, and you shall find, that all, of all sorts, Poore and Rich, Seruant and Master, Married and Singleman, Subiect and Prince: to conclude, the

The miserie of all estates

Bad

Bad & the Good, tormented with temptations, tossed with tempests, disquieted with aduersitie, aud therefore most fraile, most miserable, yea nothing but miserie. The POORE-MAN, hee is preast with famine and thirst, suppreast with sorrow and heauinesse, and oppreast with cold and needinesse. Hee is in great disdaine, hee is dispised and contemned, buffited and scorned; hee lyeth groueling at the Rich mens feet, and dying at their heeles as they goe in the streetes, and yet vnregarded. Hee is shunned of his brethren, loathed of his friends, and hated of his neighbours. To aske for Gods sake, hee is oftentimes ashamed, if he wil not aske, he is pined and famished: wherefore meere necessitie constrayneth him to begge. He accuseth God of vnrighteousnesse and partialitie, because hee diuided not the goods of this worlde equally: He blameth his neighbour of vnmercifulnesse and crueltie, because he releeueth not his necessitie, hee fretteth and fumeth

Miseries of the Poore.

fumeth, he murmureth and curseth: whereupon it was sayd, *It is better to die then to begge.* The RICH-MAN, he is ouerthrowne in his aboundance, hee is puffed vp with vaine glory, hee putteth his trust and confidence in his goods and wealth, whereupon hee braggeth and boasteth; hee swelleth with pride and disdaine: and yet labour in getting, feare in possessing, and sorrow in loosing, doth euer trouble and disquiet his mind. For *where the treasure is, there will the heart bee also.* The SERVANT, or *Bondman* is loaden with labour, wearied with watchings, and worne with slauerie: He is beaten with stripes, and spoyled of his substance, and burdened with sorrow. The Masters offence is the Seruants paine, and the Seruants fault is the Masters prey: If hee haue wealth, he must spend it at his Masters pleasure; if hee háue naught, then must his labor make a painefull purchase. O most miserable & irkesome condition of seruitude! *As the wilde asse*

Syr. 40. 28: Miseries of the Rich.

Mat. 6. 21:

Miseries of Seruants.

Syr. 13. 20:

is

is the lions prey in the wildernesse, so are the poore men the meat of the rich. The MASTER, he euer liueth in feare lest the treachery of his Seruants shorten his dayes. If he be gentle, then is he contemned; if seuere, then is he hated: for curtesie bringeth contempt, and crueltie breedeth hatred. The SINGLE-MAN, he fighteth against fond desires, and fleshly lust. *All men cannot receiue the gift* of continencie, *saue they to whom it is giuen.* Satan kindled the fire of Nature in them with the blast of fraile suggestion, whereby the feeble and weake mind is secretly sawced with noysome desires, and the body made prone to perdition. The MARRIED MAN, hee is at his wittes end, as they say, euer burning in iealousie: feare of loosing his goods doth vexe him: losse of riches makes him tremble, and the charge of household doth diuide diuersly. He labours to discharge his Wife, to prouide for his Children, & to pay his Seruants hire: the burden therfore of wedlocke,

Miseries of Masters.

Miseries of Single men. Mat. 19. 12.

Miseries of Married men

Miseries of Subiects.

is grieuous and miserable. The SVBIECT, he dependeth vpon his Prince, he must be carefull to obay, if his Soueraigne frowne, he must stoope and crowch, he must imploy his goods & his life also, in defence of his king, yea he must become a martiall man, & liue in a miserable moode, making his onely felicity of other mens miserie. The KING, he liueth in continuall feare of the treachery of traitors, he is set vpon an hill, as it were a marke: a small warte deformeth a Princes face, and in a King an error is desperate, he eateth the bread of affliction, and his drinke is care and sorrow. Whereupon, an heathen Historiographer makes mention of a King, to whom the Scepter and Crown were offered, who before he wore it, took the Crowne in his hand, & holding it a while, cried out, saying; Oh thou golden diademe, if man knewe the miseries and griefes which thou bringest, there is none that would stoope to take thee vp from the ground! shewing thereby

Miseries of Kings and Princes.

Valer. Max.

by, that the life of Kings, is lesse happie than that of the Subiect and priuate Man. The BADDE, they liue in miserie: *There is no peace* (saith the Lorde) *vnto the wicked*. The worme of conscience shall neuer die, and the light of Reason shall neuer bee darkened. As they haue forsaken God, so hath GOD forsaken them, and deliuered them vp into a reprobate sense, that they might doe such thinges as bee not conuenient, for whome the blackenesse of darkenesse is reserued for euer. The GOOD, they are, as it were, in a continuall furnace, by reason of persecution and crosses, they sustaine mockes and stripes, fetters and imprisonments, some were stoned, some cut in pieces, some tempted, some slaine with the sword, &c. Looke *Hebr.* 11. *Who is weake and they are not weake? Woo is offended and they burn not?* To cõclude thē, *Great trauel is created for all men, and an heauy yoke vpon the sons of Adam, from the day that they goe*

Miseries of the wicked. Esa 48.22.

Iude. ve. 13.

Miseries of Good men.

Hebr. 11. 37. 38.

2. Cor. 11. 29

Syrac. 40. 1.

out

out from their mothers wombe, till the day that they returne to the mother of all things. Behold the miserie of mortall men! behold their vanitie! thought consumeth thē, heauinesse harmeth them, pensiuenesse doth possesse them, terrour doth turmoile them, feare puts them out of comfort, horror doth afflict them, affliction doth trouble them, and trouble maketh them sadde and heauie. *If I haue sinned* (saith *Iob*) *then thou wilt straightly looke vnto mee, and wilt not hold mee guiltlesse of mine iniquitie: if I haue done wickedly, Woe vnto me: If I haue done righteously, I will not lift vp my head being full of confusion, because I see my affliction.*

Iob 10. 14. 15.

Of

Of mans three cruell enemies, which further and encrease his miserie.

Sect. V.

MAn, besides that he is exiled from paradise, miserable by nature, and vnable to stirre, either hand or foote, to get out of his miserie, hath three cruell Enemies, sauage and bloody tyrants, that continually labour to captiuate him in his wretchednes, yea, to bring him from temporall into eternall thraldome: These are the *Flesh*, the *World*, and the *Deuill*; the Flesh earthly and voluptuous, the World vaine and curious, and the Deuill euill and malitious. These three enemies assayle and tempt vs, sometimes couertly, sometimes openly, but alwayes malitiously. The Diuell being the principall Captaine of this cursed crue, trusteth much vpon the help of the Flesh, because

Ephes. 2. 1.

The three principall enemies of man.

becauſe a domeſticall enemie is apter to hurt: The Fleſh alſo hath entred league with the World, being her greateſt friend, and both haue ſhaken hands with the Diuill, and ſo doe all three iointly conſpire our ſubuerſion.

The Fleſh. *Pſal.* 51. 5. The FLESH, being borne and nouriſhed in ſinne, defiled from her beginning, but much more corrupted by euill cuſtome, ſhe eagerly coueteth againſt the Spirit, ſhee dayly murmureth againſt ſubiection, ſhe ſuggeſteth wickedneſſe, diſobeyeth reaſon, and is not reſtrained with feare. A grieuous combat & great danger it is, to wraſtle againſt our familiar foe, eſpecially wee being Strangers, and ſhe a Citizen; for ſhe dwelleth in her own Country, whereas we are but pilgrims and exiled perſons. The WORLD, while with pleaſures without it delighteth vs, inwardly it deceiueth vs: it killeth our ſoules while it flattereth our phantaſie: for when it mooueth vs to ſettle our affections in theſe inferior things, what dooth it but perſwade vs, with

Rom. 7. 21.

1. *Chro.* 29 15

The World.

with a golden hooke, to fish in a filthie puddle, where nothing can be gotten, but venemous vermine? and with Syrens sweete notes, wooe vs into the salt sea of perdition? All the fauours and friendly countenances which the world doth yeeld, are but the kisses of an enemie, that vnder a deceitful sweetnes, it may shrowd most bitter poison. The DEVIL, that crooked Serpent, that arch-enemie of mankind, vnto the Flesh and the World ioyneth his force; them he helpeth, them he furthereth, them he vseth, hauing no other desire, businesse, or studie, but to entrappe, and to destroy our soules. This is hee that speakes suttlely, that temtps guilefully, and deceines malitiously; hee insinuateth euill motions, suggesteth venemous cogitations, and procureth lusts: hee stirreth vp broyles, fostereth hatreds, and moueth desires of Reuenge: he beateth vs with our owne staffe, bindeth vs with our own girdle, labouring, that our flesh, which was giuē vs for a help,

The Deuill. Gen. 3.1.

might be the cause of our fal and ruine. Great is the hazard, in sustaining the continuall incounters against the Diuels deceitfull guiles; whom, not onely his subtle nature, but also the long practise and exercise of his malice hath made craftie. How little cause then haue we to ioy in this life, in which we haue to struggle hourely, with so mightie, so peruerse, and so malitious enemies! which can neuer be so ouercome, but that after a little respite, they returne, and bid vs a newe battaile, and that with such variety and change of forcible temptations, that they put vs in continuall anguish of mind.

Ephes. 6, 12.

Why

Why God would haue our life to bee so miserable as it is.

Sect. VI.

THe causes of these calamities are many, and of many sorts; but the maine and principall cause is Sinne: *Man suffereth for his sin.* Yet the same causes of affliction are not alwayes found to be in the Seruants of God, as are in the wicked. To speake nothing in this place of the vngodly sort; God correcteth his children in this world, and prooueth their faith by many and sundry troubles, crosses, afflictions, and miseries, partly that knowing the calamitie and miserie of this present life, they might be prouoked, the rather speedily to flee to his mercy for succour, and partly, that thereby they might become like vnto their Master and Head Christ Iesus, and die to sinne, and rise vp to newnesse of life,

Sin the cause of miserie. Lam. 3. 39. Iames 1. 5.

Wherefore the godly do suffer affliction.

1. Pet. 1. 7. 1. pet. 4 12.

1. Pet. 5. 6. Psal. 10. 7, 8.

that hereafter they may liue and
Rom.8.17. raigne with him eternally. Mo-
2 Tim.1.8. thers & Nurſes, when they would weane their ſuckling babes, vſe to annoint their breaſts with bitter muſtard: euen ſo doth God powre muſtard, that is, miſerie, vpon the breaſts of this life, vnto which we are ſo much addicted, to weane vs from it; that knowing the miſery thereof, as by experience we are dayly taught, and conſidering the ſame, as of duty we ought, we ſhould withdraw our truſt from
Iob.31.24. 25. temporalities, & contemne tranſitory trifles, raiſing vp our harts,
Phil.3.20. to contemplate things more diuine & heauenly. Mariners, when they ſaile peaceably, the wind being proſperous, the weather ſeaſonable, and the aire quiet and temperate, doe giue themſelues vnto banqueting and fables, and being careleſſe, void of feare and daunger, doe paſſe the time, ſometimes by muſicke and play, ſometimes by reſting and ſleeping: But when a ſuddaine tempeſt doth ariſe, then at laſt doe they call for helpe from heauen,

uen, and incessantly they crie vnto God for their deliuerie and safetie: Euen so wee, rocked in the cradle of Prosperitie, doe giue our selues to idlenesse and pleasure, but being stricken with aduersitie, wee are warned of our duetie: which may be prooued by the examples of Dauid and Manasses, who in prosperitie offended GOD grieuously, but in aduersitie, liued very godly and vprightlie. And this is the reason why GOD would haue vs in this vale of miserie, to bee so miserable, so needie, so poore, so beggerly, so weake, so sickely, and of no continuance; to withdraw and alienate our hearts and mindes from the inordinate affections, desire, and loue of this so loathsome a life, that wee should sigh for the kingdome of heauen, as being soiourners on earth, and no Citizens, Way-faring men, and in continuall warfare: Yet notwithstanding there are not a few that bee vnwilling to leaue this life, and to forsake the world, lusting

2. Sam. 11. 4
2. Sam. 24. 10
2. King. 21. 3
2. Chr. 33. 12

Iob 7. 1.

still like hogges, to wallowe in mire. But what would these do if all our whole life were sweete and pleasant? would they then, trow you, exchange it for heauen? would they contemne it for Gods sake? or would they say with Paul: *O wretched man that I am, who shall deliuer mee from the bodie of this death? I desire to bee loosed and to be with Christ.*

Rom 7.24. Phil. 1.23.

No, no, they had rather whine after the flesh-pottes of Ægypt, then passe through the desart into the land that floweth with milke and hony. Oh thrise happy is that man, who viewing these worldly miseries, lifteth vp himselfe aboue himselfe! And indeede, what comfort can a man reape in that place, that is gouerned by the prince of darkenesse, and (for the most part) peopled with his rebellious and contentious children; where vice is aduaunced, vertue scorned, the badde rewarded, and the good oppressed? What quietnesse or contentment can be enioyed where the paines be infinit, common,

Exod. 16.3. Num. 11.4. Exod. 3.8.

Iob. 12.31. Luk. 19.25.

1. Iohn 5.19.

common, and intollerable; the pleasures fewe, rare, and damnable? where familiaritie breedeth vexation to the mind, enmitie to the bodie, and daunger to the soule? where want is miserable, plentie full of perill, and a man on euery side assaulted with vnplacable enemies. Iohn 16.33. 2.Chr.20.37

CHAP. II.

Of Death.

What Death is: and of the necessitie thereof.

Sect. I.

DEATH is the priuation of the life of the body, by the separatiō of the soule from the same, with the dissolution of the body, vntill the resurrection, as a punishment ordeined of GOD, and imposed on Death, what it is.

on Man for his ſinne. For when God had ſetled Adam in Paradiſe, a place of pleaſure, giuing him ſuch libertie as theſe words doe import; *Thou ſhalt eate freely of euery tree of the Garden:* Yet leſt he ſhould preſumptuouſly equall himſelfe with his Creatour, he gaue him this bridle to champ on; *But of the tree of knowledge of good and euill, thou ſhalt not eat of it, for in that day that thou eateſt thereof, thou ſhalt* DIE THE DEATH. Adam had ſoone forgotten this ſaying, *thou ſhalt die,* and hearkened vnto that lying ſpeech, *yee ſhall not die.* The Man gaue eare vnto the woman, the woman to the ſerpent; they ate of the excepted tree, ſo the blind led the blind, and they both fell into the dich. Heere lyeth the matter a bleeding, this is the old ſore bred in the bone, that will neuer out of the fleſh. O Adam, what haſt thou done? Haſt thou taſted of that fruit whereof God layd vnto thee, *Thou ſhalt not eate of it?* Oh how wert thou bewitched? Thou waſt once in the

Gen. 2. 19.

Gen. 2. 17.

Gen. 3. 4.
Gen. 3. 6.
The fall of Adam.

Luk 6. 39.

Gen. 3. 17.
The miſerable eſtate of Adam.

the ſtate of grace, but now thou art in diſgrace: Thou wert once the childe of God, but now in daunger, for ought thou knoweſt, to bee the childe of the Serpent. God did once care altogether for thee, thou waſt warme without apparrell, naked without ſhame, ſatisfied without labour, thy meat was put into thy mouth: But now thou muſt bee pinched with cold, and ſcorched with heat, thou muſt trauel hard, and in the ſweat of thy browes, thou muſt eate thy bread. Whilſt Gen.3.19. thou kepſt thy ſelfe within thy compaſſe, thou waſt an happie Adam: Oh thanke God for that: now being in miſerie, thou art accurſed and vnhappie; thanke thy ſelfe, thy ſelfe will-Sinne for that: could not bleſſings allure thee, nor threatnings compell thee to obedience? O thankles Adam, Sweet meat muſt haue ſower ſawce. Thou art ſicke, Adam, thou are ſicke vnto death, thou haſt prouoked the wrath of God, and cauſed him to open his cup of curſes, thy diſeaſe is deſpe-

Gen. 3. 17. rate: and therefore *Thou shalt die the death*, that double death, the due reward of thy sinne: for thou
Rom. 6. 16. art become the sworne seruant of sinne, and bond slaue of Sathan.
Ioh. 14. 15. Hee is Gods friend that fulfilleth his commaundements; but thou
1. Iohn 3. 8. Adam, hast broken the commaundement, therefore thou art Gods enemie. *He that committeth sinne is of the diuill:* Thou Adam hast committed sinne, therefore thou art not of God. He that sinneth is the seruant of sinne: Thou hast sinned Adam, Therefore thou art out of Gods seruice. He that is the seruant of sinne, must be paid with Sinnes wages: But thou art the seruant of sinne, Adam, therefore thou shalt die the death: for *the wages of sinne is death.*
Rom. 6. 23. O lamentable fall! O pittifull case! the
The posteritie are guilty of Adams sinne wrath of God ouerrunneth the whole world for thy disobedience, thy treason hath attainted all thy children, thy whole
Rom. 5. 12. blood is corrupted, thy fall redoundeth vnto vs that come of thee. A'as! How shall we doe?

Adam

Adam is duſt, hated of God, and aſhamed of himſelfe, hee is curſed, hee is ſicke for ſinne, hee is dead, twice dead, ſubiect to mortalitie, and ſubiect to eternall damnation, his children be in the ſame caſe. But woe vnto vs, wee are ſo benummed of our ſences, that we feele not the ſting of Death fixed in our fleſh; the impoſtume of ſinne lyeth ſo hidden in our hearts, that wee thinke our ſelues whole and ſound, as though we ſhould neuer die. Thy incredulous and rebellious brood, O Adam, will not acknowledge their corruption and mortalitie; ſuch, and ſo great is their ſelfe-loue, and pride of heart! Thou art our Father, wee bee thy children: the children cannot but beleeue their Father ſpeaking the trueth of his owne knowledge and experience. Cry out then, O father Adam, teach thy children to know themſelues, blow thy trumpet, commaund ſilence, tell vs in what caſe thou ſtandeſt, and what inheritance thou haſt purchaſed

ſed for vs. Thus ſayth our Fa-
ther, O yee children of Men,
conſider his ſayings, liſten, giue
Mat.13,9 eare, *He that hath eares to heare,*
let him beare. 1 Adam, the father
Adams Apoſtrophe vnto his children. of all nations, was once a free-
man, a bleſſed man, the childe
of God, the mercy of God im-
braced me one euerie ſide, in
the earth there were bleſſings
for mee, ingrauen as it were, in
the hearbes, flowers, and fruits:
yea, in the heauens and waters I
ſaw innumerable tokens of Gods
loue towards mee: But alas!
Pſal.49:20 wretch that I am, when I was in
honour, I forgot my ſelfe, I de-
nied God my ſeruice, yea, I
obayed his enemie, and there-
fore nowe am I accurſed, and de-
barred of all my former bleſſings,
I am become a bond-man, a cur-
ſed creature, the ſeruant of
Sinne and Satan, I haue ſinned,
I haue ſinned, my ſinnes are infi-
nite: 1. Idolatrie, 2. Pride, 3. In-
The branches of Adams ſinne: credulity, 4. Contempt of God,
5. the prophanation of Gods
name, 6. Murther, 7. Auarice,
8. Theft, 9. Euil cõcupiſcence, 10.
Ambi-

Ambition, &c. Alas! I sinke in sinne, I am ashamed of my nakednesse, I tremble at Gods voyce. O Death, O Graue! yours is the victorie: I and my Wife are become a cursed couple, yea, not onely wee, but all our posterities: wee be the roote, they are the braunches, if the roote be bitter, the braunches must be so also: we bee the fountaine, they are the spring, if the fountaine bee filthy, so must the spring be: Sinne and Corruption be the riches that we bequeathe vnto our children: Rebellion is the inheritaunce that wee haue purchased for them. Such as the Father is, such bee the Children, for wee are all of the same nature, and haue eaten the same sower grape. *By one man sinne entred into the worlde, and death by sinne, and so death went ouer all men, in whom all men haue sinned.* There are two kindes of death, bodily, and spirituall. Bodilie death (which is called the first, because in respecte of time, it goeth before the second) is the seperation of the Soule from

Adams legacie to his children.

Ezec. 18. 2. Rom. 5. 12.

Heb.9.27. 1.King.2.2. Psa.89.48. Eccl.9.5. Apo.2.11. apoc.20.14. apoc.21.8.

from the body. *It is appointed vnto men, that they shall once die*: hereupon the Prophet *Dauid* calleth death *the way of the whole earth*: *what man liueth and shall not see death? the liuing know that they shall die*, saieth Salomon. Spiritual death, termed *the second*, is the separation of the whole man, body and soule, from the fellowship of God. The first is an entraunce to death, the second is the accomplishment of it: the first is temporary, the second is eternall: the first is of the body onely, the second is of both body and soule: the first is common vnto all men, the second is proper to the reprobates.

Differenee betwen the first and second death.

Of the vncertainty of the houre of Death.

Sect. II.

How death is vncertain.

DEath which is most certayne. is most vncertaine, in respect of

of the time, of the place, and of the kind of death; for no man knows, when, where, or how hee shal die. *Man knoweth not his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare, so are the children of men snared in the euill time, when it falleth vppon them sodainly.* Eccl.9.12. *Go to now ye that say, to day, or to morrowe we will go into such a City, and continue there a yeere, and buy, and sell, and get gaine.* Iam.4.13. *And yet ye cannot tell what shall bee to morrow: for what is your life? It is euen a vapor, that appeareth for a little time, and afterwards vanisheth away: Beholde the iudge standeth before the doore.* Iam.4.14. Iames 5.9. Well may we bee compared vnto men scaling the walles of a besieged Citty, at whom the Citizens discharging their peeces, encounter their assault with darts, stones, and other munitions, the better to defend themselues, and to offend the enimy; who, as they bee wounded, fall downe, some from the top, some from the midst, and some at the bottome of the wall; some bee-

ing

ing wounded with' gun=shot, some with darts, and some with stones: Euen so fareth it with the men of this world, who while they labour to climb vp vnto the high state of Honour, and wealth, Death tumbleth them down, some from the highest degree of Ho= nour and riches, some from a middle or meane estate, and som very poore; some in theyr olde age, some in their youth, and som in their infancy. Nothing makes death terrible and tedious, but want of consideration of it: the old man hath it right before him, the young man hard behind him, and all men dayely ouer them, and yet we forget it. If a man were tied to a stake, at whome a most cunning archer did shoote; woun= ding many about him and neere him; some about him, some right against him, some vnder him, and the miserable wretche himself e so fast bounde that it were not possible for him to escape: would it not be deemed madnes in him, if in the meane while forgetting his miserable estate, he should fall

What makes death terri. ble.

to

to bibbe and quaffe, to laugh and to be merry, as though he coulde not be touched? Who wouldenot iudge such a man quite out of his wittes, that did not bethinke himselfe how to escape, or if that were impossible, that did not prepare himselfe vnto death? And are not we to bee accounted starke mad, who know, that the most expert Archer that euer was, or can be, euen God himselfe *hath bent his bow and made it readie*. Yea, that hee hath sent his dartes of death alreadye, vnto them that are aboue vs, that is, vnto our auncestors and elders; and now one while hee shooteth at them that bee right against vs, that is, our equalls in age; another while hee hitteth very neere vs, when he taketh awaye our Fathers, Mothers, or Brethren: on the righte hand hee woundeth our friendes, on the left hand our enemies, and vnder vs, such as bee younger then wee: If among so many arrowes of death, we lead in the meantime Psal. 7. 12.

a wicked life, as though we shold euer escape, who woulde not say, that we were lunatique and mad men? like one that would go into a Tauerne, and call for wine in great quantity, and there quaffe and carowse, hauing neuer a peny in his purse to pay the reckoning? Oh then, let vs remember that wee are fast bound vnto the stake of mortality, that it is not possible for vs to escape the darts of death: but that one time or other, we shall be deadly wounded, though we escape for a short time. God woulde haue the houre of our death hid from vs, that being vncertain whē to depart this life, wee might at all times be found readye to die. Therefore a good Christian ought alwayes to acknowledge the goodnesse of god, to turne from his sinnes, and not to deferre his conuersiō vntil the houre of death: *Watche therefore* (saith our Sauiour) *for ye knowe not what hour your Master wil com.* Is there any that knoweth better, what we haue to do, then he that is the Iudge of our cause? Weigh his

Mat. 24. 42.
Mark. 13. 35.
Luk. 12. 40.
Iohn 5. 22.

his reason, because you know not the houre when your Master will come, therefore watch euerye houre; because you know not the day, watch euery day because you know not the weeke, watch euery weeke, because you know not the moneth, watch euery moneth, because you knowe not the yeere, watch euery yeere: for though you do not certainly know when GOD will call for you, yet be yee sure that hee will do it sometimes. Kings and Captains, do set continuall watch and ward, to guard their frontier townes and castles, against the inuasions and incursions of the enemie, for no other cause, but only, for that they doe not know when their enemy will giue the assault: and ought we to be lesse carefull for the castle of our soules, then they for theire earthly Castles, considering that heerein consisteth the saluation or damnation of our soules for euer? Let vs watch therefore continually (as Christ counselleth vs] to the end we be not vnprepared. *Remember that death tarieth not,* and

Mat. 16. 27.

Luk. 12. 40.

Syr. 14. 12.

and that the couenant of the graue is not shewed vnto thee.

That death is to be desired of the Godly.

Sect. III.

WHat Sailour, hauing escaped the daunger of the tempestuous and boysterous waues of the Sea, reioyceth not when hee commeth to the desired hauen where hee would bee? What traueller, hauing passed many daungerous wayes, is not gladd when hee draweth neere towardes his owne countrey? And wee beeing wayfaring men, pilgrimes and meere straungers, in this world (as is before declared) shoulde reioyce and be merrie, drawing towardes that ioyfull eternall rest, prepared for vs before all worlds. The children of Israel could not enioy the promised Land flowing with milke and ho-

Ca:1:sect:2:

Exod:3:8:
Num:13:27,

hony, till they had passed ouer the riuer Iordan; and wee cannot come to our inheritance, to our eternall rest and ioy, vntill wee passe the narrowes and streightes of death. What is Death then to a Christian man, but the passage and waye that leadeth from prison to liberty, from miserie to happinesse, and from bondage to blessednesse? Greate are the profits, and infinite are the commodities, that death bringeth vnto the faithfull. 1. It setteth our soules at liberty, and deliuereth them from infinite calamities, from errour, sorrows, griefs, troubles, anguishes, dreames, feares, passions, suspicions: beside, sinne, ignoraunce, enuy, hatred, distruft, ambition, and from other the like tribulacions and afflictions that daily disquiet, torment and vexe our soules, whiles they are weakned in the loathsom prison of our sinfull, mortall and corruptible bodies. It deliuereth also our bodies from infinite and innumerable dangers, whereunto they ar subiect, as wel on sea as lād

Hos 13:14. 1 Cor 15:54, 57

That death bringeth vnto the faithfull great profite:

First. Because it freeth vs from paine:

as in any other place whereſoeuer they conuerſe; from all aches, paines, and diſeaſes, as feuers, conſumptions, &c. Which doe weare and conſume vs with intollerable and fearefull griefes, from the paine and neceſſitye of traueiling and labouring; and finally, from that perplexity that we haue to ſearche, and to ſeeke after the meanes how to be nouriſhed, clad, lodged, and prouided for of all thoſe thinges that are needfull to maintaine this miſerable life. 2. It diſchargeth and putteth vs out of all daunger of ſinning any more, and of beeing tempted of the diuell, of the world, and of our owne luſt, concupiſcence, in-born corruptions, and rebellions of the heart, which neuer ceaſe to prouoke vs to be doing of euill, which inceſſantly ſtir vs vp to offend God, and ſo to procure vpon our ſelues, the curſes of the Law. What a miſerie it is, to be in ſubiection to ſinne in this manner, appeareth by the earneſtnes and feruency of *Paul*, who with greate zeale and vehemency,

Secondly, Becauſe it diſchargeth vs from offending god

mency, with deepe sighes and groanes, desired of God, that hee might bee deliuered from that pricke which wounded his flesh, which was the angell of Satan that did buffet him. And after the long and lamentable complaynt that he made of the law that was in his members, striuing againste the law of his spirit, and leading him captiue vnto the law of sin, he bursteth into this patheticall exclamation, *O wretched man that I am, who shall deliuer me from the body of this death?* If a man would inuent a torment for such as feare God, and desire to walke in newnesse of life, and to haue part in the first Resurrection; hee cannot deuise a greater than this tyrannie of sinne, to be exercised, tormented, and tempted with this vnhappy and vnquiet Iebusite, the rebellion of his owne flesh. O happy therfore and blessed death that dischargeth vs from such a combersome, cruell, and yrksome bondage! 3. It deliuers vs from the companye of them that are *Louers of their own selues, couetous, boasters,*

2 Cor. 12. 7:8.
Rom. 7. 14. to the 23.
Rom. 7. 24.
Reu. 20. 5. 6.
Thirdly, Because it seperateth vs from the company of the wicked.

boasters, proude, cursed speakers
3 *disobedient to parents, vnthankeful,*
4 *vnholy, without naturall affection,*
5 *truce-breakers, false accusers, intemperate, fierce, no louers at all of them that are good: traytors, heady, high-minded, louers of pleasures more than louers of God, hauing a shew of godlinesse, but haue denied the power thereof.* Who can expresse what a misery it is, to bee inclosed and enuironed with the professed and sworne enemies of the Gospell of Christ Iesus, and of his church, which are accursed goats, Dogges, Wolues, Rauens, Kites, and Cormorantes, despising GOD and his graces, curious persons, rash, outragious, prophane blasphemers, hauing neyther faith nor feare, Lawe nor conscience to represse and restrayne their malice? What a torture is it to a godly minde, to liue in the midst of such a froward & peruers generation? to be an eye witnes of their abhominable impiety, to be an eare witnes of the desperate blasphemies they belch & breath out against the maiesty

of

of God? Would not this sighte and sense make a man wearie of his life? Would not hee say with Dauid, *Wo is me that I remayne in Meshech, and dwell in the tents of Kedar. My soule hath too long dwelt with him that hateth peace.* Elias seeing the idolatrous practises of the Israelites, and the straunge cruelties of Achab and Iesabell against the Prophets and seruants of God, went apart into the wilderneſſe and *desired to die.* 4. It preuenteth the miseries that are to come. *The righteous perisheth and no man considereth in his heart, and mercifull men are taken away, and no man vnderstandeth, that the righteous is taken away from the euill to come.* Paul saith, that some are a sleepe that they might not bee condemned with the worlde. So *Iosias* was taken away that his eies might not see all the euill that was to come. 5. It giues an entraunce to the soule, that it may com into the presẽce of god, and see him *face to face*, and Iesus Christ in his glory, which sighte so rauisheth the Angels, & all the

Psal: 120. 5. 6

1. King: 19. 4. 5.

Fourthly. Because it preuenteth the miseries to come.

Esa: 57: 1. 1: Cor: 11: 30: 31: 2: King: 21. 20.

Fifthly. Because it is the gate that letteth the soule in to heauen.

blessed spirits in heaue, that they desire, nor can wish for any more ioy or contentation, but onely in that. *In thy presence* (sayeth the Prophet) *is the fulnesse of ioye, and at thy right hand there are pleasures for euermore.* If to heare and see King Salomon, were thought so great a matter, that the Queene of Saba, hauing a triall of his wisedom, and noting the comely order & greate port of his house, being as it were rauished and besides her selfe, brake out into these words: *Happy are thy men, happy are these thy seruants, which stand euer before thee and hear thy wisedome.* What a thing shall it be to behold the glorious *face* of God, that euerlasting wisedome, that infinite greatnesse, inestimable beauty, and to enioy the same for euermore? The consideration of this ioy, made Paul to say, *I desire to be resolued, and to be with Christ.* And thus it is manifest, that we ought not to feare death, but to desire it rather, to be thankfull to God when it shall please him to send it vs; to embrace it wil-

Psal.16.11.

1 Ki.10.3.
1 Ki.10.5.

1 Kin.10.8

Exo.33.20
Psa.147.5
Deu.10.17
Psal. 45.

Phil.1.23.

lingly, and to reioyce exceedingly; considering on the one side, the miseries, griefes and displeasures of this life, from whence it deliuereth vs; and on the other side, the comfors, ioy and contentmente of the euerlasting life, whereunto it leadeth vs. Whereupon Salomon saith, *The day of death is better then the day that one is borne.* And an heathen Philosopher could say, O ignoraunt men of their own misery! why praise ye not death, as the best inuention of nature? which bringeth felicity, expelleth misery, finisheth & endeth the labours and toyls of age, preuenteth the perilles of youth; to many is a remedy, to some a wish, and to all an end: which deserueth better of none, than of him to whom it commeth before it be called for. Eccle. 7. 3.

Chap. III.

The causes why man dooth feare death.

I. Death fearfull vnto the voluptuous worldling.

HEE which placeth his happinesse and felicitie, in the fruition or rather vse of worldly things greately feareth Death; as that which depriueth him of his pompe and preferments, of his honours and high calling; robbeth him of his Iewells and treasures, of his riches and possessions; spoileth him of his pastimes and pleasures, of his ioy and merriments; exileth him from his country & friends, from his wife and children; and vtterlie bereaueth him of all his worldlie wishes, and hearts delight. Which Syrach noting, sayd: *O Death, how bitter is the remembrance of thee, to*

Syrach 41.

a man that liueth at rest in his possessions, vnto the man that hath nothing to vex him, and that hath prosperity in all things? Many likewise doe stand in feare of death, when they call to minde and consider, that they must suffer those most strange and intolerable pangues & agonies in the flesh, commonly comming before, or at least accompanying death whensoeuer it commeth. Others also stand in aw of death, because they are destitute of firme hope, of true and stedfast faith. They beholde death in the mirrour of the law, where it sheweth it selfe vnder a most terrible shape, like a Sergeant armed with the anger of GOD, and the curses of the Lawe, comming to arest & to cite them to appeare before the tribunall seate of GOD, to heare the dolefull sentence of damnation, denounced againste the wicked transgressours of Gods Lawe. Which fearfull apprehension of death, surchargeth manie, and presseth them downe into the bottomlesse gulfe of desperation. And finally

2 Death painfull vnto the healthfull & fainthearted

3 Death terrible to the doubtfull & wauering man:

4 Death horrible vnto the wicked and faithlesse:

nally, death is dreadfull and fearfull vnto many, by reason of their guilty consciences: For as the Apostle saith. *Tribulation & anguish shall be vpon the soule of euery one that doth euill, their conscience bearing them witnesse.* When the incorrupt Iudge commeth to iudge sinners, although any man would neuer so faine hide and conceale his sins & enormous deedes from men, yet can he neuer hide them from his owne conscience; accusing and crying out vppon him, night and day, at home & abroad, shewing vnto him the greatnes of his offences, and the grieuousnes of the punishment due vnto the same. Hereunto also doth concur the iudgement of God, and the feare of hel-fire, which causeth the remembrance of death to bee bitter vnto worldly men. *VVee must all appeare before the iudgement seate of christ* (saith Paul) *that euery man may receiue the thinges which are done in his body, according to that he hath done, whether it be good or euill.* And Christ saith; *Of euery idle word that men shall speak,*

Rom. 2. 9. Rom. 2: 15.

2. Cor. 5. 10. Rom. 14: 10.

Mat. 12. 36.

they

they shall giue accompte thereof at the day of Iudgement. And they shall come forth that haue doone good, vnto the resurrection of life, but they that haue doone euill, vnto the resurrection of condemnation. And these shall goe into euerlasting paine and the righteous into life eternall. So then, we see foure causes why worldly men feare death. First, the losse of their honours, riches, pleasures, and friends. Secondly, the painefull panges which come before, or accompany death. Thirdly, want of Faith and Hope. Finally, their guilty consciences, and feare of Gods iudgements and punishments: Of all which, we will discourse seuerally.

Iohn. 5. 29. Dan. 12. 2. Mat. 25. 41.

Chap.

Chap. IIII.

Of the first cause that maketh Death fearfull to a worldly man, which is the losse of honours, wealth, pleasure, &c. And the remedies against the same.

How farre we ought to be addicted vnto the world.

Sect. 1.

The dignity of mans soule.

MAn is a creature endued with a reasonable soule, (a Soule of noble substance, of exceeding beautie, inspired by the Father, redeemed by the Sonne, sanctified by

by the Holy Ghoſte, and beauti=
fied with the image of the whole
Trinitie; a Soule created to liue
with Angells, to enioie the loue
and fellowſhippe of an eternall
Spouſe, to bee a Citizen of hea=
uen, to inherite a Kingdome, and
euerlaſtingly to triumphe in roy=
all dignitie) to the end, that hau-
ing a celeſtiall beginning and
heauenlie originall, he ſhoulde
deſpiſe and ſet light by theſe in=
ferioure and terreſtrial things; and
that his minde beeing by nature
loftie, ſhould not bee depreſſed
with the waighte and burthen of
earthlie and baſe drugs; but ha=
uing his eies ſhut, and his eares
deafe againſt theſe worldlie vani=
ties, ſhould (contemning, or ra=
ther forgetting all humane toies)
lift vp his heart, and with his co=
gitations and affections, be con=
uerſant in heauen. As for the
worlde, that at the beginning
cheareth, inricheth, and honou=
reth his friēd, & in the end leaues
him poor, miſerable, & in a dam=
nable eſtate, (much like a pea-
cocke, that with the ſtately fan he

Ioh:15:15

maketh of his owne feathers, adorneth his fore-parts, but leaues his hinder-partes naked and vnseemly.) Man is but a traueller therein, and no dweller. We are straungers and wayfaring men, as it were, in common tents or Inns: for our whole life is nothing else, then a way or course vnto death Wherefore as trauellers, If peraduenture by the way, or in their lodging, they meet with any profitable spoile, straightwaye they refuse and reiect it, as superfluous, and too heauy a burden for them to beare: if they come to any place of pleasure or pastime, they set light by it and departe, their necessary affayres requiring haste in their iourney: and on the other side, if they light on an ill Inne, or lodging, where they are badly entertained, they patiently beare the same, knowing they must departe the next day after, where they shall be better vsed, in an other place: Euen so oughte we to bee addicted to the loue of these worldely honours, possessions, and pleasures; and to care

for

for no more wealth and goods, then what is necessarie for our iourney and voiage; the rest wee ought vtterly to neglect, as superfluous and too heauye a burthen for vs to beare; or rather, wee oughte to contribute them with our fellow-trauellers, who are in neede and miserie amongst vs. Let vs giue no eare to the enticing pleasures of this world, leaste they trouble vs in our course; so shall we trauell peaceably, without care and trouble, and at last, arriue at that honorable hauen, where we tend vnto.

A remedy against the temptation of worldly honours and preferments.

Sect. II.

1 Ioh:5:19: 1 Ioh:2:17: 1 Ioh:2:15: THE world is couched in wickednesse, and drenched in sinne, it *passeth away and the lusts thereof: if any man loue the world,* James 4:4: *the loue of the Father is not in him:* because *the amity of the world, is the enmity of God. Whosoeuer therfore will bee a friend of the world,* Ioh:1 5:19: *maketh himselfe an enemy of God.* But we *are not of the world,* to the end we should not bee inwrapped and insoulded in the same condemnation with the world. The Diuell is the Prince of this world, therefore if wee loue the worlde, and the things that are in it, wee are subiects and slaues vnto the diuel. We cannot be the seruants of Christ, vnlesse the worlde be

They that doat vpon the world are the slaues of Satan. Iohn 14:30:

be crucified vnto vs, and we vnto the world. O then let vs with the Apoſtle eſteeme of the world, and all the glorie and honoure of it, but as *loſſe and doung*! Let vs *ſeeke thoſe things which are aboue, where Chriſte ſitteth at the right hand of God*! Our hearte ought to be where our treaſure is; and where is our treaſure, but in heauen? Our *life is hid with Chriſte in God*; *in whome are hid all the treaſures of wiſedome & knowledge*. O let vs not ſell our birth-righte for a meſſe of pottage, as Eſau did! Let vs eſteeme more of the holy land, then of the fleſh-pots and onyons of Ægypt. Is it not better to be nouriſhed in the houſe of our father, with the bread of Angells, then with the Prodigal childe, to liue among ſwine, with ſhales and huſkes? Is it not better to be ſaued with Lot, in running out of Sodome, then with Lots wife luſting and longing after infamous and filthie pleaſures, toperiſh? *Vnderſtand then yee vnwiſe among the people, & yee fooles when will.*

Phil.3.8. Coloſ.3.1. Mat.6.21. Coloſ.3.3. Coloſ.2.3. Gen.25 34 Exod.16.3 num.11.14 Iohn 4.10 Luke 15.16. Gen.19.16 Gen.19.26 Pſal.94.8.

Esay 5. 26. *will ye be wise?* How long will ye take light for darkenes, & darkenes for light? sower for sweet, and sweete for sower? good for euill, and euill for good? Luke 16. 15. *That which is highest esteemed among men, is abomination in the sight of God.* We must not therefore be sorrowfull or agreeued, to leaue the honors and promotions of this world, which cause vs to prouoke God, to disdaine our neighbors, and to forget our selues, yea, to worship and adore the diuell, who euer kisseth, where he meaneth to kill, giuing his guests a draught of deadly poyson in a golde cup, & in a stately ship wasting his passengers vpon the rocks of eternal ruine. The pleasant sauour of the cup inuiteth, but the sweete taste of the poyson choaketh. The diuell, like an Eagle, hououreth in the ayre, as though his onely delight were to view the Sunne, and to looke towards heauen, whereas indeed, hee is a greedie kite, bearing a rauening minde, that hath his eyes alwayes fixed vpon the earth, watching his time

The effect of worldly honours.

The malitious practise of Sathan.

Note.

time when he may beſt ſeize vpon his prey. He is much like a thiefe, who when by open violence hee cannot catch his bootie, ſeeketh by ſhrowding himſelfe in the vallies, buſhes, and darkeneſſe of the night, to take the poore traueller vnprouided, and ſo to ſpoile him of his goods: ſo the diuell when hee ſeeth, that by open purſuit he cannot ouerthrow vs, hee couertly coucheth himſelfe, in the ſhadowes and briars of worldly honors, and other delightſome alurements, thereby to intrap vs, ere we eſpie his traines. Worldly Honor is one of the principall ſnares, whereby he inueigleth our ſoules, which ſurely cannot bee deſired of Gods children: Firſt, becauſe it is giuen vnto the wicked for wicked cauſes: ſo Balac a wicked king, thought to promote Balaam a wicked prophet vnto honor, for his wicked curſing and falſhood. Secondly, becauſe it is not durerable, being founded vpon the falſe foundation of inordinate loue of lucre: ſo Ahaſhueroſh honored Haman

Worldy honour a ſnare of Satan.

Num. 24. 11.

Heſt. 3. 1.

the

Magistratus virtù indicat, Pl. 49. 18. 20

the Agagite, And thirdly, because it is damnable, causing him that is so honoured, to bee blinded, to be ingratefull, and to forget himselfe. Bucephalus the horse of Alexander the great, so long as he was naked, would suffer any man to backe him; but if he were furnished with the royall saddle, bridle, and other furniture, then grew he so prowd, that no man might ride him, but the King; so many, who in their meane calling were modest, humble, and vertuous, by increase of honour, haue changed their modestie into arrogancie, their humilitie into pride, and their vertues into vices: so that worldly honor, may well be termed,

Honores mutant mores.

The Chaire of Iniquitie,

A remedie againſt the temptation of worldly riches, and wealth.

Sect. III.

WOrldly wealth, is not the true riches of Gods children, nor the inheritance that Ieſus Chriſt hath purchaſed for them: for his *kingdome* (which is the riches which we exſpect, *is not of this world*, but ſpirituall and heauenly. *Ieſus Chriſt is* King of this Kingdome, but what temporall goods hath hee purchaſed or poſſeſſed, being in this world, whereas hee had not ſo much, as the little birds and foxes had? he had neither neaſt, nor hole to hide his head in. And the *Apoſtles*, who are the peeres and princes of this Kingdome, what reuenues or poſſeſſions had they in this world? Peter ſayde to the lame cripple, *Siluer and golde haue*

2. Cor. 6. 10. 1. Pet. 1. 4

Iohn 18. 36

Mat. 27. 11.

Mat 8. 20.

Mat. 19. 28

Actes 3. 6.

haue I none. Paul also saith, we
1.Cor.6.10. are *as poore, and yet make many rich, as hauing nothing, and yet pos-*
Reue:21.7. &c. *sessing all things.* So then the glo-ry, the power, the estate, the ri-ches, the wealth, the pleasures, the peace, and all the felicitie wherewith God enricheth his
Iohn.18.36. Mat.6.19. 1 Cor.5.1. Esay 55.1. children, are not earthly and cor-ruptible, subiect vnto theeues and rust; but heauenly, spiritual, and durable, which God giueth vnto vs *freely, without money*, or any thig else. These are the goods which we are to esteeme, and to make much of; the grace of God, our adoption, faith, the word of God, Hope, Loue, patience, Hu-militie, and especially, the Righ-teousnesse of Iesus Christ, which
Phil.3.9. is the Fountaine, from whence all the rest of Gods graces, fauours, and blessings, that he bestoweth vpon vs, do flow, and are deriued vnto vs: this is our wealth, our chiefe felicitie, and end of our
1.Cori.1.30. blessednesse. As for worldly ri-ches, Iesus Christ affirming that
The effect of worldly riches. they choake the good corne of
Mat.13.22. Gods word, insinuateth that they

are

are like a wanton strumpet, who by her beautie allureth men to lust after her, and depriueth such as giue themselues to enioy her, of all vertue, honor and honesty; and like vnto wine, which by the sweetnesse thereof enticeth man to excessiue drinking, yet withall, it taketh the man from himselfe, that is, it bereaueth him of his senses and reason.

As those mountaines that containe mines of gold and siluer, are otherwise barren and vnfruitfull: so they that haue riches, & veines of golde and siluer, are barren and vnprofitable to the seruice of God, and man; for riches doe breede pride and arrogancy, pleasures and pompe, contempt of others, and forgetfulnesse of God. They may be compared to wilde beasts, whom a man can hardely take, & when he hath taken them, hee must take great care how to keepe them from doing mischief. They are as pleasant wine to a drunkard, & as a sword in a mad mans hand, to vse rather to hurt, than to doe good. *He that maketh* Pro. 28 20.

Note.

Luke 12. 19.

haſt

haſte to bee rich, ſhall not be innocent, ſaith Solomon: for as thornes are hardly gathered without pricking of the handes; ſo cannot riches without wounding of the conſcience. As he that trauaileth in the raine, ſhall hardly eſcape wetting, or hee that walketh in the ſunne eſchew heate; ſo it is almoſt vnpoſſible for a rich man to auoyde vice and corruption by his riches: whereupon Chriſt ſpeaketh, *How hardely doe they that haue riches enter into the kingdome of God!* and, though hee expounded this ſpeech afterwardes, ſaying, *Children, how harde is it for them that truſt in riches, to enter into the kingdome of God!* Yet hee addeth, *It is eaſier for a cable rope to goe through the eye of a needle, then for a rich man to enter into the kingdome of God*: declaring how difficult it is, for a rich man to eſcape confidence in his riches, and conſequently, to enter into the Kingdome of God. Wherefore then ſhould wee bee ſo loath

Mark. 10:23.

Mark. 10:24.

Mark. 10:25

loath to forſake thoſe thinges, which are ſo farre from giuing contentment, and making vs happie, that contrariwiſe they engender a thouſand ſorrowes and cares, and ſo make vs moſt miſerable and wretched? O let vs take no more care, but for what will ſerue our turne for foode and rayment, hauing alwayes in minde, the parable of him that ſayd, *Soule, thou haſt much goods laide vp for many yeeres, liue at eaſe, eat, drinke, and take thy paſtime*: who for putting truſt in his riches, is iuſtly condemned.

1. Tim. 6. 8. Luk. 12. 19.

An

An other Remedie against the same Temptation.

Sect. IIII.

The riches which wee possesse, are not our own

MOreouer, we must consider that these riches and worldly possessions, which wee loue so hartily, be not oure owne proper goods, but lent vs; ouer which wee are Bayliffes and stewards, and not Lords & Masters: which vvhen the time of our stewardship is expired, others must dispose and rule. For God *created heauen and earth, the earth is the Lords, and all that therein is, the world, and they that dwell therein.* Therefore God himselfe is the true and proper owner of our riches and possessions, and we, the inhabitants of the earth, are the Bailiffes and Tillers of the same. And lest men should suppose, that the earth becommeth fruitfull by their manuring and husbandrie, it bringeth forth nothing

Gen. 1. 2. Psa. 24. 1.

Ge. 14. 22.

thing without the dew of heauen and raine. Whereupon, to bring vs to the acknowledgement hereof, God required of the children of Israel, the first fruits of the land, which he had giuen them; thereby signifying, that hee himselfe was the proper Lord of their wealth and possessions, and that they were the rulers and disposers of the same, vnder God. Now then, seeing these riches are not our owne proper goods, we must further acknowledge, that vve must be accountable for the least farthing which we haue receiued of God; after vvhat maner vve came by it, how and to vvhat vse vve haue bestowed and spent it. They that haue receiued most, must make the greatest account, and of those that haue receiued least, the account shall be lesse. This doctrine is plainely declared in the parable of the *Rich-man*, and the *Steward*: wherein is shewed, that no man of what state or condition soeuer hee bee, is Lord of his owne riches or substance, but the steward

Psa. 147. 8.

Leu. 23. 10. Deut. 26. 10.

We must be accountable to God for the least farthing.

Iob 1. 21.

Luke 16. 2.

Luke 16. 1.

warde and disposer of it, accountable vnto God for al things: for at the day of iudgement, euery man shall heare this voyce
Luke 16.2. speaking vnto himselfe: *Giue account of thy stewardship.* Wherefore it behooueth men, so to
Psal. 62.10. possesse their riches, that their riches possesse not them, and so to dispose of themselues, that they be as ready and as willing,
1. Cori. 7.30. to leaue them, as to receiue
31 them; and to blesse the name of
Iob 1.22. the Lord, as well in the one as in the other, as Iob did.

Looke lib. 2. cha. 5. Sect. 9.

Testi-

Testimonies out of the word of God, against the vanities of worldly wealth.

Sect. 5.

IOb. *He hath deuoured substance, and hee shall vomite it, for God shall draw it out of his belly.* Iob 2.15.

If I had made golde mine hope, or had said to the wedge of golde, thou art my confidence: if I reioyced because my substance was great, or because mine hand had gotten much. This also had bene an iniquitie to be condemned, for I had denied the God aboue. Iob 31.24. 25. 28.

Naked came I out of my mo- Iob 1.21.

thers wombe, and naked shall I returne thither.

Iob 27.19 When the rich man sleepeth, he shall not be gathered to his fathers.

Psal. 62.10 Dauid. Be not vaine, if riches increase, set not your heart thereon.

Psalme 49.6 They trust in their goods, and boast themselues in the multitude of their riches. Yet a man can by no meanes redeeme his brother, he cannot giue his ransome to God.

Prou. 10.2. Salomon. The treasures of wickednesse profit nothing. Riches auaile not in the day of

Prou. 11.4. wrath. He that trusteth in his

28 riches shall perish.

Prou. 15.16. Better is a little with the feare of the Lord, than great treasure & trouble therewith.

Prou. 20.21. An heritage is hastily gotten at the beginning, but the end thereof

thereof shall not be blessed.

Better is the poore man that walketh in his vprightnes, then he that peruerteth his wayes, though he be rich: he that maketh haste to be rich, shall not be innocent. Prou. 18. 6. Prou. 25. 20.

Vanity of vanities, al is vanity. Eccles. 1. 2.

He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, shall bee without the fruit thereof: This also is vanitie. There is an euill sickenesse that I haue seene vnder the Sunne, to wit, riches reserued to the owners thereof for their euill. Eccles. 5. 9. 12.

Ezechiel. *They shall cast their siluer in the streetes, and their golde shall bee cast farre of: their siluer and their golde cannot deliuer them in the day of the wrath of the Lord, they shall not satisfie their soules, neither fill* Ezech. 7. 19.

their bowels; for their ruine is for their iniquitie.

Amos.3:10. Amos. They know not to do right, saith the Lord, they store vp violence & robbery in their pallaces.

Amos.6,1. VVoe to them that are at ease in Sion, and truste in the mountains of Samaria.

Micah.6 10. Micah. are yet the treasures of wickednes in the house of the wicked? and the scant of measure which is abhominable.

Zeph:1:18 Zephaniah. Neither their siluer, nor their golde shall bee able to deliuer them from the day of the Lords wrath.

Math.6:19: Iesus Christ. Lay not vp treasures for your selues vpon the earth, where the moth & canker corrupteth, and where theeues digge through & steal But lay vp treasures for youre selues in heauen, where neither

the moath, nor canker corrupteth, and where theeues, neither digge through nor steale:
You cānot serue god & riches.

A rich man shall hardly enter into the kingdome of heaven. And againe I saie vnto you: tis easier for a cable rope to go through the eie of a needle, thē for a rich man to enter into the kingdome of god. 24. Math:19:25, c4 Ma:10:14:25 luc:18.24.25

The cares of this world, and the deceiptfullnesse of riches, and the lustes of other thinges enter in, and choake the worde, & it is vnfruitfull. Mar.4.19. Mat.13.12. Luk.:8:14.

VVo bee to you that are rich, for you haue receiued your consolation. Luk.6,24.

Take heede and beware of couetousnesse; for though a man haue aboundance, yet his life standeth not in his riches. Reade the parable following in the same place Luke:12:13

and

and thinke on it.

1.Cor.7.29 Paul. *And this I ſaie, Bre-*
thrē, becauſe the time is ſhort,
heerafter that both they which
haue wiues, bee as though they
30 *had none: And they that weep,*
as though they wept not, and
they that reioyce, as though
they reioyced not: and they that
buy, as though they poſſeſſed
31 *not. And they that vſe this*
worlde, as though they vſed it
not: for the faſhion of this
worlde goeth awaie.

1. Tim. 6.7 *Wee brought nothing into*
the world, and it is certaine
that we can carry nothing out.
8 *Therefore when we haue food*
and raiment, let vs therwith
9 *be content: For they that will*
be rich, fall into temptation
and ſnares, and into many
fooliſh and noyſome luſtes,
which drowne men in perdi-
10 *tion and deſtruction. For the*
deſire

desire of money is the roote of all euill.

Charge them that are rich in the world, that they bee not high minded, and that they trust not in vncertaine riches, but in the liuing God, which giueth vs abundantly all things to enioy. That they doe good, and bee rich in good workes, and ready to distribute and communicate: laying vppe in store for themselues, a good foundation against the time to come, that they may obtaine eternall life. 1. Tim. 6. 17 18 19

Iames. Go to now ye rich men, weepe and howle for your miseries that shall come vpon you: Your riches are corrupt, and your garments are moath-eaten: your gold and siluer is cankered, and the rust of them, shalbe a witnesse against you, and shall eate your Iames 5. 1. 2

your flesh, as it were fire.

Iohn. *Loue not the worlde, neyther the things that are in the worlde: if any man loue the worlde, the loue of the Father is not in him. For all that is in the worlde (as the lust of the flesh, the lust of the eies, and the pride of life) is not of the father, but is of the worlde. And the vvorlde passeth awaye, and the lust thereof: but he that fulfilleth the wil of god, abideth for euer.*

A remedie against the Temptation of worldly pleasures.

Sect. VI.

SOme seeke after the Pleasures and Contentment of their Flesh: Some delight in building of mansions and great Houses, others take pleasure in faire gardens, or orchards, allies, and arbours: Some proudly attire themselues, others delight in adorning their houses: some take their felicitie in eating and drinking, others in pleasant company, where they may laugh and bee merrie: Some loue to daunce and to dallie, others to transcend the bounds of honestie. Of these, and such other wanton Worldlings, Solomon saith: *Reioyce O young man in thy Youth, and let thine heart cheere thee in the dayes of thy youth, & walke in the way of thine heart, and in the sight of thine eyes*: but that afterclap, that dole- Eccle. 1. 2, 3, 4. &c. Eccle. 11. 9.

full *Item* marres the market; *But know, that for all these thinges God will bring thee to iudgement.* Now who will not shiuer in himselfe? who will not willingly forsake those pleasures, whose end and fruite is, shame and dishonour, penurie and losse of goods, which bring infinite sicknesses vnto the body, and vnto the spirit dulnesse and blockishnes; which cause a contempt of vertue and honesty, a hatred of true religion and of God himselfe; which make men effeminate, wanton, disdainefull, yea, and so besotted, that they are like vnto beastes? Pleasure & sorrowe are twins, for pleasure is no sooner hatched, But repentance is at hand ready to supplant her; and therefore it is like a smile, which presently is turned into sorrowe and teares: or like a dreame, the ioy whereof at a mans waking vanisheth awaie: so pleasure flieth and fleeth awaie, leaving rather cause of repentance, then occasion of remembrance. It may bee compared to a painted sepulchre, faire

Rom 6.21. The danger of worldly pleasure.

Pleasure and Sorrow are twinnes.

faire without, and foule within: to pills, outwardly fairely guilte, and rowled in sugar, but within full of bitternes: yet pilles doe vent and purge the bodye, but pleasures corrupte and poyson both bodie and soule. They resemble the Syrens, beautifull aboue, but if you looke on the hinder part, they haue the tayle of a Scorpion, which giueth such a sore stroke, that it benummeth our bodies, & stingeth our soules to death.

They are like venome or strōg poyson, tempered with hypocras or sweet milke. Pleasure is a gulfe or fire that deuoureth a mās substance, defileth his body, and killeth his soule: It is a path to all wicked practises, and the cause whie the worde of God doth not fructifie in our hearts: For *they that are in the flesh can not please God: know yee not that to whome soeuer ye giue your selues, as seruants to obey, his seruants ye are to whom ye obey, whether it bee of sinne vnto death or of obedience vnto righteousnesse?* Now let vs

Luke.18.14
Rom.8.8.
Rom.6.16.

enter

enter into our owne hearts and consciences, let vs examine our selues, whether we take more delight in those things wherewith the diuell is most delighted, in lasciuiousnesse, in pride, in quassing and other sinnes, then in honest behauiour, in humilitie, in sobrietie, and in godlinesse? If wee finde our selues subiects and slaues vnto these Satanicall suggestions, then death and damnation is our due, then our lodging, our palace, and our mansion house shall bee in that place which burneth with fire & brimstone, where is howling and crying, weeping and gnashing of teeth, where the vnquenchable fire of Gods fury continually burneth, where the incureable worm of cõscience euer stingeth, and where the intollerable torments of desperate minds always continue. Pleasure prouoketh the anger of God, it separateth his loue from man, it hasteneth his iustice, it procureth perpetuall destruction. Pleasure was the bane of Adam and his posteritie,

Rom. 6. 23.

Mat. 25. 30

Esa 30. 33.
Luke. 3, 17.
Esa. 66 24:
Luke. 16. 23.

Esa. 1. 4.
Ia. 59 2.
Ier. 5: 29:
Esa: 59. 13:

Gen: 36:

posterity, the destruction of the old world, the ouerthrowe of Sodom, the ruine of the Sichemites, and the perdition of the Beniamites: why then should we be so besotted with these worldly pleasures, seeing by death we shall enioy eternall and euerlasting ioyes in heauen?

Gen.7.17. Ge.19.24. Gen.34.27. Iudg.20.35

A remedy against the temptation of vnwillingnesse to forsake wife, children and friends.

Sect. VII.

HOwsoeuer we be left and forsaken, or rather sequestred and seperated from our wiues and children, yet are we not forsaken of God, nor of his sonne Iesus Christ our Sauiour, *Him that commeth vnto me* (saith Christ) *I cast not away: This is the Fathers will which hath sent me, that of all which he hath giuen me, I shoulde loose nothing, but should raise it vp againe at the last day. And I giue vnto*

Esay.41.9. Esay 54.10. Ioh.6.37. Iohn 6.39.

vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand. As Elkenah said vnto Annah, *Woy weepest thou? am not I better vnto thee than ten sons?* So, why shoulde we be sory to leaue wife, children and friends? Is not Christ better vnto vs than tenne wiues, so many children, so many friends? Yea then ten thousand times so many? Hee that saith vnto his father and mother, I see you not, and to his brethren, and to his own children, I know you not, hee obserueth the word of the Lorde, and keepeth his couenant. Wherupon Christ saith: *Hee that loueth father or mother more then me, is not worthy of me: and hee that loueth son or daughter more than mee, is not worthy of me: and he that taketh not vp his crosse and followeth mee, is not worthy of me: if any man come vnto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, be cannot be my Disciple.* Howbeit we must remember, that this hate is the hate of dissimulation,

1 Sam. 1. 8.

Deut. 33. 9.

Mat. 10. 37.

Mat. 10. 38.

Luk 14. 26.

How we must hate our parents.

tion, not of perſecution, the hate of auoiding, not of annoying, the hate of godlines, not of cruelnes; when we doe not giue eare vnto them, or regard their Syren-like perſwaſions, when they ſeeme to withdraw vs from the ſeruice of God, and from doing of ſuch things as he commands. Moreouer, we muſt conſider, that we our ſelues, our wiues, our children, and friends, are all, as it were trauellers going forth of this world, we take our voyage together, and if we go a little before, they ſhall ſhortly follow after. Wherefore, as at the beginning of our marriage or acquaintance, we left Father and mother, and did cleaue to our wiues: ſo now it ought not to grieue vs to leaue them, and to returne vnto God, who is better vnto vs, then father, mother, wife, children, friend, or any thing elſe.

Gen. 47:9. Heb. 11:13.

Mat. 19:5.

That

That though a man dye in debt, yet he ſhold not feare death.

Sect. VIII.

Obiection.

But my debte is greate, if I dye now; then when I am dead, my creditors will come and ſeize vpon all that I haue, ſo cruell they are, and ſo mercileſſe: and ſo ſhall my poore wife and children bee vndone for euer: Oh wold god I might liue to bee out of debt, and leaue my wife & children free, though I left them little or nothing beſide. Alas, how ſhall I do?

doe? Nay, how shall they doe? Little I haue, and euen that little shall be taken from them: my wife shall bee constrained to bestowe her selfe against her owne liking, and contrary to her affection, euen for verye neede: and my children shall either begge, or endure some seruile slauery, vnder some rigorous and cruell masters and mistrisses. This is it that tormenteth my heart, this pincheth me sore, and pierceth euen my very soule, when I thinke of it: and how can I but thinke vppon my deere and neere ones both nighte and daie?

Answer.

YOu cannot commit your wife and children into the hands of

of a more faithfull Guardian and
Psa.14.6.9. Ouerseer, then God. He will take them into his protection, he promiseth that he will haue a particular care ouer them, he will defend and maintaine them against all oppressors, and will powre out a fearefull vengeaunce vpon the wronges, outrages, and iniuries that shall be done vnto them, hee will neuer forsake them. O then be not discouraged, faint not, *cast*
Psal.55.22: *thy burden vpon the Lord*, (sayeth Dauid) *and he shall nourish thee, he*
1 Pet:5:7: *will not suffer the righteous to fall for euer. Cast your care vppon him, for he careth for you*, saith the A-
Iob 39:3: postle: *He feedeth the yong Rauens*,
Psal.147:9: he clotheth the *Lillies*, how much
Luk 12,27: more will he feede and clothe his children? What can care profite you? what can thought auayle
Luk 12:25: you? *Which of you by taking thought*
26 (saith Christ) *can adde to his stature one cubite? If then ye be not a-*
29 *ble to do the least thing, why take*
30 *you thought for raiment? Therefore aske not what ye shall eate, nor what ye shall drinke; your Father knoweth that ye haue neede of these things.*

Let

Let this stay & strẽgthen you, let this alwaies comfort and cherish you, that God is your father, yea the father of your wife and children, that hee knowes your case, and what you and yours haue neede of: therefore he will in due time prouide all necessaries for his children; for hee is both willing, and able to do it, and his care shall effect that, that yours neuer can. See the experience hereof in the like case, and be comforted by it. One of the sonnes of the Prophets, being in debt, not by reason of any vnthriftinesse, or prodigalitie (for hee was a Man that *feared the Lord*) but by the hand of God, died, leauing his poore wife and children to the cruelty of the Creditour, who came fiercely to take awaye the children from their mother, to answer the debt by bondage. This was a heaue crosse to a Man that *feared the Lorde*, to liue in debt, and to die in debt; specialie when debt to his poore wife and children was so dangerous. Well, how did the poore widow and

Psal. 68. 5. Galat. 4. 6.

2 Ki. 4. 1.

and the orphans? How escaped they this danger? Euen the mercifull prouidence of God, which is euen good vnto them that feare him, so encreased that little oyle which she had in her pitcher, that it payd her Creditor, and yeelded her maintenaunce to maintaine her selfe and children. Now then thinke vpon this comfortable storie, and know, that God is not the God of this man alone, nor of this widow and Orphanes onely, but hee is your God, and the God and Father of all the faithfull. Wherefore grieue not to die, seeing God will haue it so; commit your wife, children, and friends vnto God, and he will protect them. They that haue the Lord for their Shepheard, shall want nothing. If the seruant that faithfully serues his Master, is not to care for his necessaries, but looketh, and that iustly, that his Master should prouide the same: Should not we doe God great iniurie and dishonor, if referring our whole liues to his glory and seruice, wee should feare that hee

Pso. 37. 25
2 Ki. 4. 7.

Psal. 23. 1

wold

would suffer vs to starue?

Testimonies of holye Scripture, touching the care that God hath ouer widdowes and Fatherlesse children.

Sect. IX.

MOses. *Ye shall not trouble any widow, nor fatherlesse child.* Exo:22:22

The lord doth right vnto the fatherlesse and widow. Deu:10:18.

Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take the widdowes rayment to pledge. Deu:24:17.

When thou cuttest down thine harueſt in thy fielde, and hast forgotten

forgotten a sheafe in thy field, thou shalt not go to fetch it, but it shall be for the stranger, for the Fatherlesse, & the widdowe, that the lorde thy god may blesse thee in all the works of thine hands. When thou beatest thine Oliue tree, thou shalt not goe ouer the boughs againe, but it shall be for the stranger, for the fatherles, and for the widow. When thou gatherest thy vineyard, thou shalt not gather the grapes clean after thee, but they shall bee for the stranger, for the fatherles, and for the widdowe.

Curſed bee hee that hindereth the right of the straunger, the fatherlesse, and the widow. And all the people shall say, So be it.

Iob. They lead away the Asse (speaking of the wicked) of the

the fatherles, and take the widows Ox to pledge.

If I restrained the poore of their desire, or haue caused the eies of the widdow to fayle. Iob 31:16:

If I haue lift vp my hand against the fatherlesse, when I saw that I might helpe him in the gate, let my arme fall from my shoulder, and mine arme bee broken from the bone. 21 22

Dauid. *The lord will be a refuge for the poore, a refuge in due time, euen in affliction.* Psalm 9:9:

Lord, thou hast heard the desire of the poore, thou preparest their heart, thou bendest thine eare to them. Psalm 10:17:

Beholde, the eie of the lorde is vpon them that feare him, and vpon them that trust in his mercye to deliuer their soules from Psal. 33:18:

from death, and to preserue them in famine.

The poore man cried, and the Lord heard him, and saued him
Psal. 34. 6. out of all his troubles: Nothing wanteth to them that feare
9. him: they that seeke the Lord,
10 shall want nothing that is good.
Psal. 37. 25. I haue bin young, and am old: yet I neuer saw the righteous forsaken, nor his seed begging bread.

Doe right to the poore and
Psa. 82. 3. fatherlesse, do iustice to the poor
4 and needy. Deliuer the poore and needy: saue them from the hand of the wicked.

The Lord keepeth the stran-
Psal. 146. 9. gers, he relieueth the fatherles and widow: but hee ouerthroweth the way of the wicked.

He is a father of the fatherlesse, and a iudge of the widows,
Psal. 68. 5. euen God in his holy habitation.

on.

Salomon. *Remoone not the ancient bounds, and enter not into the field of the fatherlesse: for he that redeemeth them, is mighty, hee will defend their cause against thee.* Pou.23.10.11

The Lorde will defend their cause, and spoile the soule of those that spoile them. Prou.22.23

Isaiah. *Learne to do well, seeke iudgement, relseue the oppressed, iudge the fatherlesse, and defend the widow.* Esa.1.17.

Ieremiah. *Thus saith the lord, execute ye iudgement & righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vex not the stranger, the fatherles, nor the widow.* Ierem.22.3.

Leaue thy fatherlesse children, and I will preserue them alwe, and let thy widows trust in me, Ierem.49.11

Zechar. 7, 10. Zechariah. *Oppresse not the widdow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagin evil against his brother in your heart.*

Malac. 3. 5. *Malachi. I will come neer to you to iudgement, and I will be a swift witnesse against those that vex the widdowe and fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hosts.*

Mach. 6, 25. Iesus Christ. *I say vnto you, bee not carefull for your life, what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the life more woorth then meate? and the body then raiment? Behold the foules of the heauen, for they sowe not, neither reape, nor carrie into the barnes, yet your heauenly Father feedeth them: Are ye not much*

much better then they? And why care ye for raiment? learn how the Lillies of the field doe grow, they are neither wearied nor spinne. Yet I say vnto you, 28
that euen Salomon in all his glory, was not arraied like one 30
of these. Wherefore, if god so cloath the grasse of the field, which is to day, and to morrow is cast into the ouen: shal he not do much more vnto you, O yee of little faith? Therefore take 31
no thought, saying, what shall we eate? or what shall we drink? 32
or wherewith shall we be cloathed? (For after these thinges seeke the gentiles) for your heauenly father knoweth that you haue neede of all these things. But seeke ye first the 33
kingdome of god and his righteousnesse, and all these things shall be ministred vnto you. I

Iohn 14.18 *will not leaue you fatherlesse, but I will come to you.* Se *Ma.* 23.14.

Phil.4.5.6. Paul. *The Lord is at hand: be in nothing carefull, but in all things let your requestes bee shewed vnto god, in praier and supplication with giuing of thankes.*

Hebr.13.5. Iosh.1.9. *Let your conuersation bee without couetousnes, and be cõtent with those things that you haue: for he hath sayd, I wil not faile thee, neither forsake thee:*

Hebr.13.7. Psal.118.6. *So that we may boldly say; the lord is my helper.*

Iames 1.27. James. *Pure religion and vndefiled before god euen the father is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.*

Chap.

CHAP. V.

Of the second cause that maketh Death feareful to a worldly man, which is, the pains and sicknesses which come before, or accompany death. And the remedies against the same.

Vnmortified men, no fit inhabitants for the heauenly Hierusalem.

Sect. I.

WHEN a miserable Malefactor, hauing receiued the sentence of Condemnation, is returned to prison, all his mind runs on death, he detests his for-

former life and conuersation, he praieth earnestly vnto God, and regardeth no worldely pleasure, soft bedding, delicate fare, or costly apparrell: Yea, if he be a man that feareth GOD, all his cogitations are bent to the consideration of the life euerlasting, greately reioycing that hee is so neere the heauenly kingdome, that he may take possession of his inheritance. And is not the sentence of death passed vpon vs, the first day that we came into this world? Be not our soules in our bodies, as in a prison? Do not we onely expecte the time of our execution? how commeth it to passe then, that we do not feele, or shewe vs ready, and prouide our selues to die, as doth the prisoner that hath receiued his sentence from an earthly Iudge? Why doe we fix our whole delight on the world? why do wee so much encumber our selues with earthly busines? and why do not wee willingly embrace death, that by it wee may take possession of our inheritance? O let vs not build where we cannot long continue?

Hebr 9.7. *The sentence of death is passed vpon vs, and yet we regard it not.*

tinne! Let vs make our prouision, that we may liue where wee shall remain for euer; let vs not forget heauen for earth, the soule for the body, and heauenly treasures for earthly goods: for one month or day, for one houre or minute of earthly pleasure! let vs not deprive our selues of that euerlasting ioy, that shall neuer bee taken from vs: let vs endure stormye weather for one moneth, that we may haue a thousand millions of yeeres of fayre weather: let vs patiently beare the tribulation of one day, which will breede vs exceeding great consolation for euer! let not the paines of one momente of time fray vs from taking possession of our kingdome, least we shall be cast for euer into the kingdome of darkenesse. In a temporall building, the stones must be broken, hewen, and squared, ere they be fit to make vp the worke. The Corne must be threshed, winnowed, and purified, before it be ready for good bread. The whirle winde must first blow, ere Elias be rapt into heauen, 2 Kin. 11.

heauen. And wee must bee cut,
Acts 14.22. hewn, and squared with a number
2. Tim. 3.12. of tribulations, sicknesses and diseases, before wee can be made fit and liuely stones for the heauenly Hierusalem. The very victualls which nourish and maintaine vs, come to very great loathsomnes, before they doe work their perfection in vs. From life they are brought to the fire, and cleane altered from that they were, when they were aliue; from the fire to the trencher, from the trencher to the mouth, from the mouth to the stomack, & there so boiled & digested, before they nourish, that whosoeuer saw the same, he wold loathe and abhor his own nutriment, before it come to full perfection. So must those children whom God delighteth in, be mangled and defaced in this world,
John 16.33. which is the kitchin and Mill to
1. Pet. 3.13.14. boyle and grind the flesh of gods children in, till they attain theyr perfection in the world to come: and as a mã looketh for the nourishing of his meat, when it is fully digested, and not before: so must

we

we looke for our saluation, when the troublesome turmoiles of this world are passed, and not before. Raw flesh is not meat wholesome for man; and vnmortified men be no creatures fit for God. Note well.

That sickneſſe and tribulation is a token of Gods loue.

Sect. II.

THE holy Scriptures plainely testifie, that the paynes and pangues of Death, or whatsoeuer dolorous sicknesses, or other grieuous maladies we suffer, either before, or with death, are no other thing in vs, Christians, then the rod of our most mercifull and loAffliction, what it is vnto the godly.

uing Father; wherewith hee correcteth and chasteneth his children, either to amend in vs whatsoeuer offendeth his Maiesty, lest wee perish: or else to try our faith, patience, and constancie, that we way be found vnreproueable, yea laudable, and honourable before the tribunall seate of Iesus Christ, the Iudge of the worlde, at his second comming. *My sonne, despise not the chastening of the Lord neither faint when thou art rebuked of him. For whome the Lorde loueth, hee chasteneth, and he scourgeth euery sonne whome hee receiueth. If ye endure chastening, God offereth himselfe vnto you as vnto sonnes, for what sonne is it that the Father chasteneth not? If therefore yee be without correction whereof all are partakers, then are you bastards, and not sonnes. Moreouer, wee haue had the Fathers of our bodies which corrected vs, and wee gaue them reuerence: should not wee much rather bee in subiection vnto the father of spirits, that wee might liue? For they verely for a few daies chastened vs after their owne*

Heb. 12. 5. Prou. 3, 11. Heb. 12. 6.

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owne pleasure, but he chasteneth vs for our profite, that we might bee partakers of his holinesse. Nowe no chastising for the present seemeth to be ioyous, but grieuous: but afterwarde it bringeth the quiet fruite, of righteousnesse vnto them which are thereby exercised. Wherefore lift vp your hands which hang down and weak knees, And make straight steps vnto youre feete, least that which is halting be turned out of the waie, but let it rather bee healed. 11. 12. 13

Hitherto out of the Scriptures. An excellent comfort, and a soueraigne salue for all them that are in such a case, visited with the hand of God, and tempted with this temptation. The Bush which Moses saw in Mount Horeb, burned, and yet consumed not: So must the faithfull bee tried in the fire of affliction, but not destroyed. They are compared to lilies growing among thornes, because they are placed in the midst of tribulation: to wheat, because Satã will sift vs as men sift wheat, & as wheat is flailed, so the world afflicts vs; and to vine Exod. 3:2. Cant. 2:2. Lu. 22. 31. Iohn. 15:5.

Esa.5:6; vine braunches, for as Vines being let out at large, in smal time become wild and fruitles; so we being giuen ouer of God, and left to runne after our owne luste, are easily allured; but beeing pruned and dressed as their nature requireth, they bring foorth greater and sweeter grapes; so wee beeing kept in awe and obedience, by
Psal.23.4. the band of affliction and sicknesses, will bring forth fruit, both in quantitie more aboundaunte, and in qualitie more sweete and pleasant. Thus then, that carefull Husbandman, euen God our fa-
Iohn 15.8. ther, pruneth his vines, that they may beare much fruit. Wherupon the Prophet Dauid maketh a solemne protestation, declaring what good, affliction wroughte in him: *It is good for me, O Lord, that*
Psal.119.71. 67 *thou hast corrected me, for before I*
Psal.23.4. *was afflicted, I went wrong.*
And in another place,
Thy rod & thy staffe
haue comforted
me.

That

That God hath appointed his holy Angels to guard and preserue vs in our sicknesses and troubles.

Sect. III.

VVHat a comfort is this vnto vs, that in all our tribulations & sicknesses, yea, in the very sorrowes & pangs of death, Almightie God hath giuen his holy Angels charge to direct our paths, and to keepe vs in all our wayes, as he hath promised in his word: *Behold, I send an Angel before thee to keepe thee in the way, & to bring thee to the place which I haue prepared.* *The Angel of the Lord pitcheth round about them that feare him, & deliuereth them.* Examples hereof we haue in the holy Scriptures plentifull: Lot, whē Sodome & Gomorrha should be destroyed, was by Angels conducted and brought thence, & so he and his daughters escaped the daunger. The Angel of the Lord comfor-

Psal. 91. 11. Exo. 23. 20. Psal. 34. 7. Gen. 19. 15. Gen. 16.

comforted Hagar Saraes mayde,
Gen.16.7. flying from her Dame, into the
wildernes, and preserued her
from present perill. Iacob in his
Gen.32.1.2. iourney towardes Mesopotamia,
when hee was in daunger by the
way, the Angells of God met him,
Exo.14.19. which Iacob called *Gods hoaste.*
& 25.& 32: The Angells conducted the chil-
dré of Israel in the desart. Troups
of Angels in the likenes of horse-
men, and chariots of fire, defen-
ded Elisha the Prophet, against
the king of Syria. And when his
seruant was afraid and said vnto
2 Kin.6. 15. him, *Alas Master, what shall wee*
11 *do? He answered, feare not, for they*
Dan.3.25: *that bee with vs are more then they*
that be with them. An Angell pre-
serued Shadrach, Meshach, and
Abednago in the midst of the fie-
rie furnace, so that the fire had no
Dan.6.22. power ouer their bodies; and deli-
uered Daniel from the Lions
Luk.22.43. mouth. An Angell from heauen
Luke 16:22. appeared to our Lord Iesus christ
in his passion, comforting him.
And Angells carried the soule of
Lazarus into Abrahams bosome.
There are other infinite examples
tending

tending to this purpose, which for breuitie sake I omit. Now therefore, seeing we are thus graced by God, what remaineth but that we patiently beare the rod of our heauenly Father layde vppon vs, and like obedient children kisse and embrace the same, when it is offered vs, that we may be found readie to suffer all temptations, and trialls, wherewith it shall please the Lorde to exercise vs, hauing sure trust and confidence, that hee which suffered and was tempted, is able to deliuer them that doe suffer and are tẽpted, out of trouble, daunger, and affliction.

Psal.23.4. Heb.12.5. Hebr.12.7.

Comforts

Comforts taken from the consequents following death.

Sect. IIII.

CONsidering, that after sickenesse followeth Death: and that after death ensueth eternall life, and euerlasting felicity; why should we be so faint & so weake in sickenesse? Let vs plucke vp our hearts therfore, that are afflicted with paines, & cal to remembrance the life and ioyes of heauen, that are reserued for all them that patiently do suffer here with Christ. Let vs consider, that Christ himselfe suffred farre greater and heauier torments thē we do, who saith: *Haue ye no regard, all ye that passe by this way? Behold and see, if there be any sorrow like vnto my sorrow. The seruant is not greater then his master.* Oh, let vs therfore take our visitation in good part, and the Lord, when he shall see his good time, will send vs helpe and

Lam.1.12.

Iohn15.20. and 13.18 matt.24.9 mat.10.24

and comfort, onely let vs submit, & commit our selues to his heauenly protection and will. *There is no temptation hath taken you,* 1.Cor.10.13.
sayth the Apostle, *but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted aboue that you bee able, but will euen giue the issue with the temptation, that yee may bee able to beare it. The Lord knoweth* 2.Pet.2.9.
to deliuer the godly out of tentation. Feare none of those things which Apoc.2.10
thou shalt suffer (saith Christ:) *Behold, it shall come to passe, that the Diuell shall cast some of you into prison, that you may be tried, and you shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.* Furthermore, we must cal to mind, Ps.33.18.19
that the Lord neuer leaueth them that faithfully serue him, & commit thēselues altogether into his custodie, but keepeth them as the Zechar.2.8.
apple of his eie. Hee will bee as a Zechar.2.5.
fire round about them, that nothing doe them hurt. Whereupon Dauid could say of his owne experience, *Though I shoulde* Psal.23.4.

walke

walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe, they comfort me. And to the end that the Lord might make vs certaine of his helpe and comfort, he earnestly exhorteth vs, to call oftentimes vnto him, and to sue for helpe, saying: *call vpon me in the day of trouble, so I will deliuer thee, and thou shalt glorifie me.*

Psal. 50.15.

Psal. 91.15. And againe, *He shall call vpon me, and I will heare him, I will be with him in trouble, I will deliuer him, & glorifie him.* Wherefore knowing assuredly, that the Lord will helpe vs at the last, in his good time, according vnto our owne desire, if we patiently beare in the meane time, whatsoeuer his gratious goodnes shall lay vpon vs: It remaineth, that we haue an inuincible courage against all aduersities and sicknesses whatsoeuer, patiently expecting the reward of

Rom. 8.18: our hope, *For the afflictions of this present life, are not worthy of the glory which shall be shewed vnto vs.* Strangers that are euill intreated in a forraigne land, where they so-

iourn

iourn, hauing parents, friends, & great possessions in their native soile, being now vppon the point to returne into their owne countrie, are vndoubtedly exceeding glad; for euen now they seeme, in a manner, to see their houses, lands, and possessions: to talk with their parents, friends, & acquaintance; and to enioy their wealth already: euen so also, if we call to mind, that here we are sojourners and strangers, very hardly intreated by the worlds friends, hauing in heauen, our own country, great ritches of eternall treasures, a heauenly father, that dearely loueth vs in his beloued Sonne, and many louing friends, our eldest brother Iesus Christ and all the holy Angells and Saintes in glory, and an vndefiled inheritance holy and immortall: if wee consider, that we are at the verie point, going thither, to take possession of our kingdome and royaltie, we cannot chuse but be exceeding glad thereof, euen rauished with a feruent desire to be lifted vp thither, with Paul, *desiring*

2 Chro. 29. 5
Ioh. 16. 33
Mat. 23. 9.
Rom. 8. 29
1. Pet. 1. 4.
Luke 12. 36

to

to be loosed, and to be with Christ.
1 Phil. 1: 23: For shal not the feeling of so grieuous, and so many bodily afflictions, whereto wee are subiect in this strange land, and of the mortall wounds our soules doe dayly receiue by offending God, cause vs earnestly to desire, & feruently to praie to be deliuered from the same? especially considering *we*
2. Cor. 5. 1: *know that if our earthly house of this tabernacle bee destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternal in the heauēs?* Shal not the incomprehensible excellencie of the glory and dignitie, which we
Apoc. 22. 5. shall enioy in the kingdome of heauen, encourage vs to enter in thither, though the entraunce be
Mat. 7: 13: narrowe and straight: And shall not the certaine & assured knowledge of the renewing of our bo-
1. cor. 15: 52 dies, being risen againe immortall, like vnto the glorious bodie of Iesus Christ, and ioyned to their sanctified soules: and
1. Thes: 4: 17: 2. Cor: 13: 12 then of the translating of the same into the kingdome of God our father, aboue all heauens, where

where we see shall see the face of God, as the Sunne in his brightnesse, and enioy the effect of the prayers of Christ Iesus our redeemer, made in our behalfe, when he sayd: *Father, I will that they which thou hast giuen me, bee with me, euen where I am, that they may beholde that my glory which thou hast giuen me*; moue and stir vs vp to take possession of our inheritance, being now offered vnto vs? Iohn.17.24. Ephe.1.14.

When Iesus Christ hath rendred vp the kingdome to God his Father, then shal God the Father, the Sonne, and the Holy Ghost, be vnto vs, all in all; we shall bee repleniſhed and satisfied with such a fulnesse of life, glory, & ioy, so as we shall not be able to desire or to haue any more: euē as vessels cast into the sea, being so filled with water, that they can desire or hold no more. We shall be inhabitants, & citizēs of that holy City, which is of *pure gold, which hath no need, neither of the Sun, nor of the Moone to shine in it: for the glory of God shal light it, & the Lamb is the light of it.* 1.Cor.15.28. Iohn.17.13. Apo.21.7. Apo.21.18 Apo.21.23.

And

And finally, we shall be in the fel-
Mat. 13. 43. lowship of Angels, shining as the
Sunne in his pride, and rauis-
Ioh. 16. 22. shed with ioy that shall
neuer be taken
from vs.

Testimonies out of the holy Scriptures, that god is alwaies ready to helpe and assist them, that seeke vnto him, in the time of affliction and misery.

Sect. V.

IOshua. *The lord sayde vnto*
Iosh. 1. 1. 2 *Ioshua saying: arise, goe ouer*
this Iordan, thou and all this
people, vnto the land which I
5 *giue to the children of Israel: I*
will bee with thee, I will not
leaue

leaue thee, nor forsake thee; Be strong, and of a good courage.

Dauid Beholde the eye of the lorde is vpon them that feare him and vpon them that trust in his mercye: To deliuer their soules from death, and to preserue them from famin.

I sought the lorde and hee heard me, yea he deliuered me out of all my feare. The poore man cried, and the Lord heard him, and saued him out of al his troubles. The eies of the lorde are vpon the righteous, and his eares are open vnto their crie, The righteous cry, and the lord heareth them, and deliuereth them out of all theyr troubles. The lord is neer vnto them that are of a contrite heart, and will saue such as be afflicted in spirit. Greate are the troubles of the righteous, but the lord deliuereth

20 *uereth him out of them all. He keepeth all his bones, not one of them is broken.* Reade the seauen and thirtieth Psalme throughout, and you shal find therein excellent comforte.

Psal.145:18: *The Lord is neere to all that call vpon him, yea to all that*
19 *call vpon him in trueth: he will fulfill the desire of them that feare him, he also will heare*
20 *their crie, and he will saue them. The lord preserueth all*
Esay 12:2 *them that loue him.*

Isaiah. *Behold, God is my saluation, I wil trust, & wil not feare, for the Lord God is my strength and song: and also is*
Esay 41:9 *become my saluation.*

Thou art my seruant, I haue
10 *chosen thee, and not cast thee away. Feare thou not, for I am*
13 *with thee, be not afraide, for I am thy god, I will strengthen*

thee

thee & helpe thee. I the Lord thy god will holde thy right hand, saying vnto thee: feare not thou worme Iacob, and yee men of Israel; I will help thee, saith the Lord, and thy redeemer the holy one of Israel. 13 14

Feare not, for I haue redeemed thee, I haue called thee by name, thou art mine: when thou passest through the waters I wil be with thee, and through the floods, that they doe not ouerflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shal the flame kindle vpon thee. Esay 43.1.

Zion sayd: the lord hath forsaken mee, and my lord hath forsaken mee. Can a woman forgette her childe, and not haue compassion on the sonne of her wombe? though they shoulde forget, Esay 46.14. 15

16 yet will I not forget thee. Behold, I haue engrauen thee vpon the palme of mine hands.

Iere:31:11:9: Ieremiah. *Thus saith the lord, they shall come weeping, and with mercie will I bring them againe. I will lead them by the riuers of water in a straight way, wherein they shal not stumble, for I am a father in Israel.*

Iohn 16:33: Iesus Christ. *In the world you shall haue affliction, be of good comfort,*

Apoc:2:10: *I haue ouercome the world. Feare none of those thinges which thou shalt suffer. Be faithfull vnto the death, and I will giue thee the crowne of life.*

1:Cor:10:13: Paul. *God is faithful, which will not suffer you to be tempted, aboue that you be able, but wil euen giue the issue with the tentation, that yee may bee able*

able to beare it. If wee suffer with Christ, wee shall raigne with him. 2. Tim. 2:12

Peter. The lord knoweth to deliuer the godly out of tentation. 2. pet: 2:9

CHAP. VI.

Of Patience.

An exhortation to Christian Patience, after the example of Iesus Christ our Sauiour. And how the wicked behaue themselues in their afflictions

Sect. I.

CHristian Patience, is a moderation & toleration of our euils, expressing in outward actions, a spirit of contentment and gladnesse, that striueth so well, and mastereth in such sort the sence of nature, Patience what it is. 1. Per. 1:6 1. thes: 1:3

Heb.12.11. Iob 13.15. sure, which shunneth griefe, that in the end, it worketh in vs an affection of pietie and godlinesse, ioyned with a free and cheerefull mind, vnder the yoke of obedience of the will of God, through a certaine expectation of things promised, and causeth vs to iudge Impaciencie, to bee contumacie and rebellion to this diuine will; and sufficient of it selfe, to make a man to bee called, wretched. Of this sort was the Patience of Iob, who seemed as it were, to take pleasure in his afflictions, as the Salamander that delighteth to bathe his limmes in the burning flames. But especially such was the patience of Iesus Christ our Sauiour, the onely example & true patterne of perfect Patience, who *became obedient vnto death; euen the death of the Crosse*: For behold, hanging vpon the same, hee openeth fiue fountaines, streaming out with his guiltlesse blood, and sheweth vs his whole body all goarie with lashes, and shall not this encourage vs, patiently to endure all

Heb.3.6. Heb.12.8. Iob 2.10. Iames 5.11. Mat.11.29. Phil.2.8. The patiẽce of Christ.

tribulation,

tribulation, & to warre against our desires and vaine appetites, when they withdraw vs from triall, to delight and pleasure? When our foote is pricked (much more the head or heart) all the whole body is so disquieted, that we wish rather for the Chirurgion to launce vs, then for any pleasures to delight vs: and can we (if we be true members indeed) endure to see Christ our Head, so cruelly pricked and crowned with thornes, but that we must needs be more willing to sorrow with our Head, and to be launced for his sake, then to leane vnto worldly solaces which be contemned? It is an vndecent thing, to haue a dainty member vnder a thornie head. Shall Christ our onely Lord, with the King of Niniuie, mourne in sackcloth and ashes? Shall he, with Ionathan, venture to clime most craggy and daungerous rockes, to fight alone with a whole troop of Philistins? shall hee climbe vp to mount Caluarie, loaden with a heauie Crosse vpon his wounded shoulders, to encounter the diuell and

The true members must needs haue a fellow feeling of the sufferings and aches of the head.

Ionas 3.5.

1. Sam. 14.4.

Luke 23 33.

all his vassals? Shall he fall on the most rigorous sword of his owne iustice for our sinnes? And shall wee, for whose sakes all this was done, vnnaturally and vngratefully refuse to followe his
2.pet.2, 21. example? and to suffer any thing for his sake, that hath suffered
Iob.2.8. so much for vs? Alas! wee are they that deserue to sit with Iob in the ashes, and to mourne with
Ionas 3.5. sackeclothe with the Ninuites, with naked knees to creep vp the
2.Sam.14.6 craggie rocke of affliction, to hazard our liues amongst a thousād
Iohn 18.3: blades and torments; finally to imbrace the rufull sword of Gods iustice and reuenge, and to fall vpon the same, such, and so great are our enormous and horble sinnes! O senseleſſe and benummed hearts and soules of ours, if at the consideration of so heauie and lamentable a sight, of so great and glorious benefits, we cannot find any scope or field of sorrow and thankefulneſſe! But yet if any grace remaineth in vs, let vs be sorie for our want of sorrow, and bewaile our vnthankfulneſſe,

nes, let vs patiently endure some affliction for Christ his sake, that wee may beare his markes in our flesh, lest wee fall into a careles security, or into a desperate madnes, and be depriued of the infinite & endlesse blessings that Christ hath purchased for vs. For other effect tooke Christs sufferings in Paul, who being a perfect scholler in this doctrine, would haue no other Vniuersitie but Hierusalem, no Schoole but Caluary, no pulpit but the Crosse, no letters but Christs wounds, no Commaes but his lashes, no Colons but his thornes, no Periods but his nayes, and no Lesson but *Christ Iesus, and him crucified.* In this Schoole we may learne by Christs nakednes, how to cloath vs, by his thorny crowne to adorn vs, by his gall and vinegar to diet vs, by his praying for his murderers to reuenge vs, by his hanging on the Crosse to repose vs, by his painful & bitter death to esteeme the pleasures of this life; briefly, by his life & death, we may learn how to behaue our selues in all troubles

2. Cor. 11.
1. Cor. 2. 2
Iohn 19:23
Mat. 15:17:
Iohn 19:29
Luke 23:34:
Iohn 19:18
Mar. 15. 37:

troubles and afflictions, *See lib.2. Chap.4. Sect.4.* Many gape for Christes kingdome, but hate his Crosse; breathing after prosperitie, but abhorring aduersitie, and loath to enter in at the straight gate. Many would reioyce with Christ, but none will sustaine his afflictions. Euery man would eate bread with him, but fewe will taste of his cuppe. Finally, many would loue him while prosperitie doth last, and while they may receiue any comfort at his handes: But who is hee that will follow and embrace the shame of his Crosse? Many loue to wallowe in their owne lusts, hating correction and reformation of their lewd behauiour, who when they feele the weight of the rod, are readie to denie and to open their sacrilegious mouthes, euen against the Almightie, not knowing in the meane time, or rather not beleeuing that the Holy Ghost accounteth them happie and blessed, who suffer the triall of the Lord patiently: *Blessed is the man that*

Mat.19.16
Mat.12.21
Mat.7.13
Mat.10.35
mat.26.56.
Iohn 6.26
Luke 22.57
Mar.10.37
Iohn.6.14,16
Gala.3.13.
Gen.4.13.
Iam.1.12

that indureth temptation, for when hee is tried, hee shall receiue the crowne of life, which the Lord hath promised them that loue him. But they that loue the Lord Iesus vnfainedly, follow his steppes and leane to him, as well in aduersity, sorrow, and miserie, as in the time of prosperitie: for this *loue seeketh not her owne things*; and they who seeke for pleasure, ease, and rest; who followe Christ in prosperitie, but leaue and flie from him in aduersitie, may well bee termed Bastards and Hirelings, such as loue themselues, and their owne filthie lucre, and beastly lusts better than they doe Christ. These men when they feele any smart of affliction, doe presently cry out, that it had bene best of they had neuer bene born, or else destroyed as soone as they were borne: a wicked saying, vnworthy to bee heard in a Christian mans mouth. No doubt but these impatient worldlings do desire the help and fauour of God, but it is onely because of the extreamitie which they suffer;

1.Pet.2.21
1.Cor.13.5
Heb.1.12. Ioh 10.12,13 Iohn 12.4,5
Mat.13.21 luke 8.13. Gen.4.13
1.Ki.21.27. 29.

Acts 8.24. they desire Gods fauour, because they would escape his rod, and therefore these be their ordinary wishes; Oh that I were well againe! O that I were rid of this paine! Oh that I were eased of my sicknes or sorrow! whereby it appeareth plainely, that, so they might haue their health, and liue at their hearts ease, they would set little by the helpe or fauour of God. Yea som of them are so far blinded in the pit of impatiencie, that they sticke not to offer violent hands vnto themselues, and to shorten their owne liues, as did Abimelech, Saul, Achithophel, Zimri, and Iudas Iscariot; rather than by liuing they would bee compelled to suffer any longer, some small sickenesse or other calamitie, or abide taunts of the open world. I speake not this, because I allow of that vnsauorie opinion of Stoycal indolency, or lacke of griefe; for there is no such cheerefulnesse required of vs, as should take away all sense and feeling of greefe and bitternesse; for so there should bee no

Iudg. 9:54: 1. Sam. 31:4: 2. Sam. 31:23 1. Kin. 16:18: Mat. 27:5:

patience in the Saints suffering of the Crosse of Christ, vnlesse they were both inwardly and outwardly vexed (*Which follie see refuted, lib. 2. chap. 5 Sect. 17.*) but because the wicked, impatient of a litle affliction, do run into such extremities Apoc. 13. 10.

How the godly behaue themselues in their sickenesses, and other calamities whatsoeuer.

Sect. II.

WHen the godly and sincere worshippers of God do feele the sharpenesse of pouertie, the sting of infamie, the paine of diseases, the horrour of death; their corage quaileth not, but rather kicke all desperation aside; bicause they vnderstand that they must mantully in faith beare all sorts of crosses & euils: they find such sweetenesse in the fauor and grace of God, that for the desire they

2. Sam. 16. 10
Iob 2. 10:
Acts 16. 25:
Ierem. 10. 19:
Acts 5. 41.

they haue to the same, they are
Psal.119.71. content, not only to be depriued
of all their worldly delights and
Heb.3.6. earthly pleasures, but also to suf-
fer the rod of their heauenly fa-
ther, and patiently to endure the
waight of the Crosse laid on thē.
As the naturall child loueth his
father intirely; and though his fa-
ther beate him, yet he doth loue
him neuertheleſse; so the children
2.Pet.1.4. of God being of a good nature, do
Mat.22.37. loue God their father with al their
heart, with all their strength; and
if he beat & correct thē, yet they
ceaſe not to loue him still, and in
loue they performe their obedi-
ence vnto him continually, say-
Iob 13.15. ing with Iob, *Though he slay me, yet*
will I trust in him. And therefore
they arme themselues with Pati-
ence and Hope. By Patience they
Psal.119.71. vanquish themselues and their af-
fections, they ouercome all cala-
mities, and stand stedfast with a
quiet mind, and well disposed
with a resolute heart to beare,
Heb.3.6. and forbeare. Now their Hope
Rom.5.1.6,7. vpholdeth Christian Patience,
which is an assured expectation
of

of those things which are truelye and expressely promised of God, and beleeued of vs by faith. For there is a mutual relation of hope to Faith. Faith beleeues that GOD sayeth trueth, Hope looketh for those thinges which faith hath beleeued: Faith beleeueth that eternall life is through Christe our Sauiour prepared for vs, and that if wee suffer with him, wee shall raigne with him; Hope expecteth, and patiently wayteth to receiue in due time the thing that GOD hath promised vnto vs; howsoeuer in the meane time it bee tossed with aduersities: Hope vanisheth not away, though it seeth not what it hopeth for: It quaileth not, although thinges fall cut cleane crosse and contrarye. Abraham hoped that God woulde keepe his promise withhim, albeeit hee sawe not the meanes Hee hoped also hee shoulde possesse the promised Land, although as yet hee enioyed not one foote of it, but sawe it inhabited of mighty Nations.

The difference between faith & hope. See ch. 7. Sect. 1.
Rom 4.3. Heb: 3.6. Iohn 3.16. 2 Tim. 2.12 Rom. 4.20. 21

Hope is of things absent.

Rom. 4.20 Gen. 12.7.

Genes. 12. Deut. 7.1.

1 Sam.13. 14 Nations, Dauid hoped he should be King of *Israel*, and yet he was
1 Sam.19.1. & 24.1.2.3: in continuall daunger of his life, by reason of the tyranny of Saul: and the faithfull, in a constante hope of their deliuery, lay all their sicknesses and troubles vp= on the shoulder of patience, and say with Ieremy: *This is my sorrow, and I will beare it.* They will not faint in aduersitye, for then their strength were small; nor want comfort in trouble; for *A good conscience is a continuall feast.* They will not breake the Lords bondes, for then they were like the Heathen, but waite for his leisure: for *faith maketh no hast.*

Ierc.10.19.

Pro.24.10. prou.15, 15.

Psalm 2.3.

Esa 28.16.

That

That extremity of paines should not cause vs to be impatient.

Sect. III.

Obiection.

Oh my sicknes is grieuous, and my paines extreame! I can take no rest neither day nor night, such is the rage and violence of my disease.

Answer.

CHrist telleth his Disciples, *If any man will follow me, let him forsake himselfe, and take vp his cresse and follow me.* Mat.16.24 Luke 9.23. Consider heere, how mercifully the Lorde deales with vs: Hee tells vs the worst first, he sheweth vs what we should trust vnto. First then, wee must follow him in his afflictons, Mat.16.24. and

and then we shall sit with him at his table. The manner of Gods proceedinges, is to send good after euill, as hee made lighte after darkenesse; to turne Iustice into mercye, as hee turned water into wine (*See Lib.2.Cap.3 Sect 2*) Wee must goe thorough a sea of troubles, before wee come to the hauen of rest. As the beastes were first killed, and then sacrificed, so must wee be first killed, and then sacrificed. Sicknesse and affliction is the knife of correction, to lopp off the rotten twigges, to prune and dresse vs. It is the corde to bind the Ramme vnto the Altar, the chariot to carrie our thoghts into heauen: the hammer which squareth the rough stones till they bee plaine, smoothe, and fitte for the Temple: the messenger which is sent to compell them to the banquet, which will not come beeing inuited. As the rodde maketh the scholler applye his booke, so vnder the Crosse wee apply our selues vnto wisedome. But (say you) Oh the rod wherewith I am beaten, is sharpe, and the

Mat:20:21: Mark 10:37: Gen:1:3:

Iohn 2:9: Acts 14:22:

The afflictiō of the godly what it is:

the paines intolerable. Surely *no chastising for the present, seemeth to be ioyous, but grieuous: but afterwarde it bringeth the quiet fruite of righteousnesse, vnto them which are thereby exercised.* Behould, *christ suffered, leauing you an example that you shoulde followe his steppes.* Others of Gods Saints also suffered greate torments, troubles, temptations, and grieuous afflictions, who *were tried by mockings and scourgings, by bondes and imprisonment: they were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered vp and down in sheepe skinnes, &c. beeing destitute, afflicted, and tormented.* What is that you suffer beeing compared with their torments and trialls? (*Se lib.2.chap,5.Sect.14.& 15*) Be patient then, call into minde such as haue indured greater and more grieuous paines then you, and so shall your griefe seem lesse vnto you. To be altogether without sicknesse, trouble, or some crosse, look not for, while you liue in this vale, Look not for ease and qui=

Heb.12.11.

1 Pet:2.21
Heb:12:22
Heb:6:12

Heb:11:36,

Ibid:37:

Iob 7:1:

quietnesse vpon the earth, nor among men, but in God alone, for whose sake you must suffer all things, euen *tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword.* Rom.8:35: Wherfore once againe be strong, courage your selfe, and confirme your imbecillity with the sweete promises of the Lorde, who *is faithfull, and will not suffer you to be tempted, aboue that ye shall bee able, but will euen giue the issue with the temptation, that you may be able to beare it.* 1.Cori.10 13 The Lord will come shortly, and giue you a great reward, and will wipe away all teares from your eies. Reu.7.17. Ibid.21.4

See lib.2.cha. 5.Sect.14.

That

That no man may asswage his griefe, by laying violent hands on himselfe.

Sect 4.

Obiection.

OH, *but it hath tormented me thus long, and it is like to continue longer then I can beare it! I am, as it were, a marke set vp to shoote at: Well may I saye with the Prophet;* Psalm 31.10. Mine eye, my soule, and my bodye are consumed with griefe; my life is wasted with heauines, and my yeeres with mourning, my strength fayleth for my paine, and my bones are consumed. I am a reproach among all myne enemies, but especially among my neighbours; and a feare to 19 mine

mine acquaintance. *O heauie*
Mat.16.24. *and hard saying*, Take vp thy
crosse and follow me!

Answer.

YEa, but this saying is much
heauier and harder: *Depart*
Mat.21.41. *from me yee cursed, into euerlasting*
fire, which is prepared for the diuell
and his Angels. They which fol-
lowe Christ in taking vppe their
crosse in this world, haue no cause
to dread the sentence of eternall
2 Tim.2.12. dānation in the world to com: for
Psal.112.6.9 *If we suffer with him, we shal raign*
with him. Surely he shall neuer be
moued, but the righteous shalbe had
in euerlasting remembrance, his horn
shall be exalted with glory. As it is
pleasaunt and praise worthie vnto
men, to haue their children re-
semble them; to haue in their of-
spring expressed the future image
of their owne fauour; so dooth
Christ delighte to see his diuine
Note. prowesse and generositie set forth
in his childrens acts and practises
especially to see in vs the skarres,
wens and warts of his vexation

and

and paines; which, the more they deface vs in outward shewe, the more they do beautify vs in soule, and the more ouglye they make vs in the prepostetous iudgment and mistaking of mans eie, the more amiable and glorious they render vs in the sight of God. As the scarre of a wounde in the childs face, which he hath suffered in his fathers quarrel, though it disfigure his fauour, is a more edging whetstone of fatherly affection in the Parent, then if it were absent, because it yeeldeth a perpetuall testimonye of a dueti-full and louing childe: So GOD, more desirous to haue vs affectionate, then fortunate children, delighteth more in our patient sufferings, sicknesses, and afflictions for his sake, which are assurances of our loue towards him, thē to see vs swim in his temporall gifts. He praiseth more the Niniuites in sackcloth, and Iob in the ashes, then either of them in all their pomp, and glorye of their riches; wherfore then should we cry, *death is in the pot*, seeing Christ Iesus our

Note well.

Iohn 4.11. Iob 2.8. 2 Kin.4.40.

our Prophet hath seasoned it, not with a little flower or meale, but with his owne bloud? Hee hath broken the Ice, he hath sanctified our afflictions, he hath sweetened all our paines with the excesse of his vnspeakable loue: He hath giuen vs such a president & example in suffering for vs, as it must needs seeme little, whatsoeuer we suffer for him. Let vs not be dismaied therefore with our crosse and affliction; let not the extreamity of the paines, the sharpnesse of our miseries, nor the continuance of our sicknes dant our courage: we are not better then our Master, who suffered farre more then we must; nor wiser then God himselfe, by whose prouidence, this affliction fell vnto our share. Yet you say, your paine is like to continue longer then you shall be able to beare it. But how can you remoue it from you? Will you offer violent hands vnto your selfe? Will you cut asunder that which God hath ioyned togither, as did Achitophel, Saul, Iudas & Pilate? Thinke you to get ease by shortening

Gala: 3. 13
1. Pet. 1. 21
14
Mat. 10: 24:
Prou. 14. 31.
Against selfe murder.
2 Sam, 31. 23
1 Sam: 31: 4:
Acts 1. 18.

ning your own life? Nay, so far shal you be from finding of any ease or rest, that by so doing, these your temporall (or rather momentanie) afflictions, shall be turned into euerlasting tormentes, in the vnquencheable flames of hell fire. Man was not borne of his owne pleasure, neither must he die at his own lust. It is written, *Thou shalt not kill.* If we may not kill another, much lesse may wee kill our selues. God will require our bloud, yea at our own hands, if we bee guiltye of such an vnnaturall murther. God hath made man after his owne image, and we must not deface the image of GOD; which if we presume to do, we are guilty of horrible murder. And to that you saye, you are forsaken of your friends; Christ Iesus will neuer forsake you: *Him that commeth vnto me,* (saieth hee) *I neuer cast away.* No man shall plucke you out of his hands.

Exo:20:13

Gen. 9:5:

Gen:9:6:

Ioa:6:37:39

Ioh:10:28:

That

That our impatiency doth prouoke God the more to punish vs.

Sect. V.

Obiection.

GOd forbid, I shoulde make my selfe away: that was no part of my thought, but my meaning is, that my afflictions and paines bee so greate, so extreame, and so intollerable, that I cannot beare them patiently.

Answer.

NOt patiently? Alas, whome hurt you by your impatiencye, but your owne soule? Can your impatiency alter the will of God, or chaunge his purpose? No verily; Yea, by your impatiency, you make your owne case wors, aswell by the inward grief, which vexeth & torm̃eteth you, as also because therby

The effect of Impatiency.

thereby you tempt & prouoke the Lorde, and pull downe his wrath vpon you. As earthly Parents, when they perceiue their childrē to be brought in good order, subiection and obedience, by their correction, doe then cease from beating of them: So our heauenly Father, when hee seeth vs patient, and humble in our affliction, is mooued to pittye, so as hee turneth our troubles into kindnes and dooing vs good; whereas on the contrarye side, by our impatiency and stubbornesse, he is compelled to lay more grieuous punishments vpon vs. Also as Kings and Captaines, doe more gentlye entreate those enemies, that haue willinglie yeelded themselues into their grace and fauour, then such as bee taken captiues, by force of doubtefull fighte: Euen so dooth GOD deale more fauourablie with those, who patientlie humble themselues vnder his hand, and submit them vnto his corrections: then with such, who beeing ouermastered with sensualitie and pride

Num.21.7.

N W.

of heart, doe continually prouoke him, and prepare themselues to hold out, and still to rebell and resist his holy will. God woulde not haue vs perishe with the wicked, and therefore hee chastiseth in vs whatsoeuer he seeth amisse, euen in this world; so that his rods and corrections are testimonies, that he accounteth vs his lawfull children, and not bastards. Wee see, if two children striue together, and if a man comming by, take one of them, and beate him, leauing the other; wee will iudge straightway, that this man is the father of that child which he corrected, and that the other appertained not vnto him. And this is it, that the Apostle Peter meaneth, when he saith, that iudgement beginneth at the house of God; shewing that they are his children and houshold seruantes, which are afflicted in this life. Wherefore, if Carpenters strike with their hatchets vpon peeces of timber, to smoothe and plaine them: If Masons polliſh the stones with the stroakes of an hammer;

1 Cor. 11: 30: 32

Hebr. 12:

1 Pet. 4: 17:

we

we gather, that they woulde emploie them to ſom building: euen ſo, if GOD lift vppon vs his hatchets and hammers of tribulation, let vs aſſure our ſelues, that hee hath choſen vs, to put vs in the building of his holye Temple; and ſo, that we are his deare and welbeloued children. Let vs ſuffer our ſelues to bee guided by him, that is infinitelye wiſer then we, and loueth vs better then we loue our ſelues. As in running a race, the agilitie and goodneſſe of the horſe is known; the ſtrength and courage of the man in the combate; the ſauour and qualitie of many drugs, in rubbing, bruiſing, or caſting them into the fire, as we doe incenſe; the ſtarres which appeare not by day, ſhine in the night: So the faith, the zeale, the conſtancie, the patience, and other vertues which GOD communicateth to his Elect, which are hidde in proſperitie, doe manifeſt themſelues in afflictions. And therefore the Apoſtle ſaieth, *I take pleaſure in infirmities, in reproaches, in*

N W.
1 Cor. 3. 9.
Pſal. 147. 5.
Iohn 3. 16.
2 Cor. 12. 10

neceſſities, in perſecutions, in anguiſh for chriſtes ſake, for when I am weake, then am I ſtrong. Now the Lord woulde make knowne your patience, your faith, and other vertues; and will you, kicking a=gainſt the prick, complain of your extreame handling? Surelie if you do ſo, you are vnworthie the leaſt of Gods comfortes: yet hath not
1.Cori.15.9: God ſo dealt with you, hee giues you not what you haue deſerued; naie, he leaueth you not without
Ezek: 33:11: comfort, he wil not that his works ſhould periſh: wherefore you muſt thinke that he dealeth vvith you, according to his infinite mercie, as a moſt gratious and louing fa-ther: vvho vvill not that you ſhoulde periſh vvith the vvicked, humbling you therefore to make
1:Corinth:1: you a vvoorthie Citizen of his
30: 31 heauenlie Kingdome. To con-
Heb 12:6: clude, vvhen you ſaie the Lordes
Mat.6.10: praier, you ſaie, *Thy will bee done.* Novv the Lords vvill is done to-wards you, and vvill you ſhevve your ſelfe rebellious and diſobe=dient vnto his vvill? So your hearte denieth that vvhich your mouth

mouth vttereth, and ſaieth vnto you in your eare: Ah hipocrite, if thou mighteſt chuſe, thou haddeſt rather that thy vvill mighte be done, then that the vvill of God ſhould bee doone. *Humble your ſelfe therefore vnder the mighty hand of GOD, that hee may exalte you in due time. There hath no tentation taken you, but ſuch as appertaineth to man, and GOD is faithfull, which will not ſuffer you to bee tempted aboue that yee be able, but will euen giue the iſſue with the tentation, that ye may be able to beare it. By your patience poſſeſſe your ſoules,* ſaieth Chriſt.

1.pet.5.6

1 Cor 10:13.

Luke 21.19.

Teſtimonies

Testimonies out of the holy Scriptures, exhorting vnto patience.

Sect. VI.

SAlomon. *He that ruleth his owne minde, is better then hee that winneth a cittie.*

Prou.1°:32 Pro.20:22 *Waite vpon the lord, & he shall saue thee.*

Esay 28:16: Isaiah. *Thus saith the lorde God, Beholde I laye in Sion a stone, a tried stone, a pretious corner stone, a sure foundation: Hee that believeth shall not*

Esay 30:18 *make haste. Yet therefore will the lorde waite, that hee may haue mercy vpon you, and therfore will he be exalted, that hee may haue compassion vpō you: for the Lord is God of iudgement, blessed are all they that waite vpon him.*

Ieremiah, *It is good both to*

Lamen.3: 26 *trust*

truſt and to waite for the ſaluation of the Lord.

Ieſus Chriſt. *Reſiſt not euil, but whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo. And if any man will ſue thee at the lawe, and take away thy coat, let him take thy cloake alſo. And whoſoeuer will compell thee to go with him a mile, goe with him twaine.* Math.5:39: Luke 6:29 Mat.5:40 41

But that which fell on good ground, are they which with an honeſt and good heart heare the worde and keepe it, and bring forth fruit with patience. Luke 8:15:

By your patiẽce poſſes your ſouls

Paul. *We reioyce in tribulations, knowing that tribulation bringeth forth patience: & patience experience, and experience hope. & hope maketh not aſhamed.* Luke 21.19. Rom.5.3. 4 5

Re-

Rom.12.12. *Reioycing in hope, patient in tribulation, and continuing in praier.*

In all things we must approue our selues as the ministers of god, in much patience, in afflictions, in necessities, in distresses.

2 Cor.6:4

Galat.6:9: *Let vs not bee weary of well dsing, for in due time we shall reape, if we faint not.*

Wee our selues reioyce of you in the churches of god, because of your patience and faith, in al your persecutions, and tribulations that yee suffer: which is a token of the righteous iudgment of god, that yee may bee counted worthy of the kingdom of god for which yee also suffer.

2 Thess.1:4:

5

Ye haue neede of patience, that after ye haue done the will of god, yee might receiue the pro-

romise.

Cast away euerie thing that presseth downe, and the sin that hangeth so fast on, let vs runne with patience the race that is Heb. 12:1
set before vs, &c. Reade out this twelfth chapter.

Iames. *Knowing that the trying of faith bringeth forth patience. Bee patient therefore* Iames 1:3:
brethren vnto the comming of Iames 5:7:
our lord. Be yee also patient therfore, and settle your harts: for the comming of our Lorde draweth neere.

Peter. *Gird vp the loynes of* 1 Pet. 1:13:
your mind, be sober, and trust perfectlie on the grace that is brought vnto you by the reuelation of Iesus Christ.

For hereunto are you called, 1 Pet. 2:21:
for Christ also suffered for vs, leauing vs an example that we should follow his steps.

2 Pet. 5:6: *Humble your selues therfore vnder the mighty hand of god, that hee may exalt you in due time.*

And with knowledge, temperance, and with temperance, patience, and with patience godlines: for if these things be amõg you, and abound, they wil make you that yee shall neither bee idle, nor vnfruitefull in the knowledge of our lorde Iesus Christ.

1 John 3:2: Iohn. *Dearly beloued, now are we sons of God, but yet it doeth not appeare what wee shall bee: and we knowe, that when hee shall appeare, wee shall be like him: for we shall see him as hee is.*

Apoc. 14:12 *Here is the patience of the Saints, here are they that keepe the commaundements of God, and faith of Iesus.*

Chap.

Chap. VII.

Of the third cause that makes a worldlye man to feare Death, which is the wante of Faith and Hope. And the remedies againste the same.

That Faith is grounded vppon the faithfull promise of Almighty God, and of the excellent effects of the same.

Sect. 1.

Erily, verily, I say vnto you (saith Christ) *that ye shall weepe and lament, and the worlde shall reioyce: and yee shall sorrow, but your sorrow shall be turned into ioy.* Who would not hasten to ioy, and who woulde not wish to want sorrow? *I will see you againe, and your hearts shall reioyce,* 22 *and* Ioh. 16. 20:

and your ioy shall no man take from you. Wherfore seing to see Christ is to reioyce, and seeing wee can haue no perfect ioy vntill wee see Christ; what blindnes, what blockishnes, yea, what madnes is it, to loue affliction, and to be so much addicted vnto misery and worldly teares; & not rather to hasten to that ioy that shal neuer be taken from vs? yet this cõmeth to passe because wee want faith and hope, because wee belieue not those things to be true, which God promiseth, thereby making God (who cannot lie) to be false & a lier, like our selues. If a graue, laudable, & honest man, should promise vs any thing, straitway we should belieue him, neither would we think our selues to be deceiued by him, who we knew, woulde stand to his worde, and perfourme his promises. Now God speaketh to vs, and dare wee (faithlesse wretches) with an infidel like and vnconstant mind doubte of the perfourmance and truth of his promises? *God forbid, yea let God be true, & al men liers.* So then, GOD pro-

1 Tim. 2.
1 Iohn 5.10.

Rom. 3:4.

promiseth vs (when wee depart this life) immortalitie and eternitie: and shall wee doubt of it? This is to be altogether ignorant of God, this is to offend Christ the Lord and Master of all beleeuers, with the sinne of incredulitie: and this is, being in the Church, and in the house of faith, to forsake the Church and to denie the faith. Well was the Prophet affected, who saith: *As the Hart brayeth after the riuers of water, so panteth my soule after thee, O God. My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God? Whom haue I in heauen but thee? and I haue desired none in the earth with thee. My flesh faileth, and mine heart also, but God is the strength of mine heart, and my portion for euer.* And therefore in full assurance and perswasion of the loue of God towards him, & of the trueth of his promises, he breaketh out in admiration, saying: *Thou wilt shew me the path of life, in thy presence is the fulnesse of ioy, and at thy right hand*

Psal.42.1.
2
Psal.73.25.
26
Psal.16.11.

Psal.17:15 *hand there are pleasures for euermore. I will behold thy face in righteousnesse, and when I awake I shall be satisfied with thine Image.* How farre are we from this holy affection, from his Christian confidence, and godly ioy? And all, becauſe wee haue neither Faith, nor Hope. By faith we are ſaued. By faith we are iuſtified. By faith we are regenerated. By faith we ſaue our ſoules. By faith we haue acceſſe vnto this grace wherein wee ſtand. By faith wee call God our Father. By faith wee receiue thoſe bleſſings which God beſtoweth vpon vs in the Goſpel. By faith wee receiue Chriſt. By faith we make the merits of Chriſt to become our owne merits. By faith wee receiue the promiſe of the holy Ghoſt. By faith wee riſe againe with Chriſt. By faith euery man is aſſured of his owne election. By faith wee are vnited vnto Chriſt. By faith wee are the members of Chriſt. By faith Chriſt dwelleth in our hearts. By faith wee eate the body of Chriſt, and drinke his blood.

Ephe:2:8: Hab.2.4. rom.1.17 galat.2.20 Acts 15:9: Heb.10:38:39: Rom.5.2. Epheſ.3.12: hebr.10.22. Ephe.3.17 Gala.3.14. Col.2.12. Col.2:7: Ephe.3:17:

blood. By faith wee resist the di= uell. By faith we are the sonnes of God. By faith the word of God is made profitable vnto vs. By faith God ioineth vs vnto him= selfe. By faith we stand. By faith wee get our selues a good de= gree in professing the Gospell of Christ. By faith wee haue ioy. By faith wee see inuisible things. By faith we ouercome the world. By faith wee obtaine also corpo= rall benefits. By faith are the gifts of God sanctified vnto vs. For their faith were our fathers, the Patriarkes, &c. commended. Our faith profiteth the posteri= ties, as did the faith of *Abraham*. The faith of them that pray for the sanctification of infants that are baptized, for the conuersion of sinners, for helpe vnto the sick, and vnto the afflicted with any miserie, shall not want his effect. Finallie, Faith obtaineth earthlie blessings and benefits vnto the wicked, as the faith of *Eliah* ob= tained raine for wicked *Achab* and other infidels. How then can we want faith, without which we

1.Pet:5:8,9:
Gal.3:26:
Hebr4:2:
Ose:2:20:
Ro:11:20:
2:Cor:1:24:
1:tim:3:13:
Phil:1:25:
acts:6:34:
Hebr:11:
1:Io:5:4:5:
Mat:8:10:
mat.9:22:
Mat:15:28:
dan,6,24:
Luk,17 19
Hebr:11:
James,5.15:

are

are neither regenerated, iustified, nor saued? *Without faith it is impossible to please God.* Out of Faith issues Hope, which is a present feeling of the thing we long for; and this nourisheth & preserues faith to withstand any resistance, & to reuince any opposition that shall be against vs. Hope cannot be separated from faith, yea, such as our Faith is, such is our Hope. If we haue no faith, we haue no Hope, and a wauering faith, maketh a blind hope; if our faith be firme, so will our hope be. Faith is an assurance of the loue of God in Christ: hope is a constant apprehension and feeling of the ioy & glory, which by that loue shall be giuen vnto vs. If wee be assured that God loueth vs, which proceeds of faith, so are we also assured that God will saue and glorifie vs, which commeth of hope. O then let vs hold fast *the confidence and reioycing of our hope vnto the end. For he that wauereth is like a waue of the sea, tost of the wind, and carried away. Neither let that man* (saith Iames) *thinke that hee*

Heb.11.6. Hope, what it is.

The affinitie of hope with faith, See cha.6.Sect.3.

Heb.3.6.

Iames 1.6

Iames 1:7:

hee shall receiue any thing of the Lord. Let vs not, like hirelings and prentises, score vp our yeers, looking for freedome, as beeing wearie to serue the Lord, in suffering any longer. Let vs be wise-hearted, and in the assurance of our hope, trample death and damnation vnder our feete, let vs still crie, *Euen so, come Lord Iesus.* It is reported of the swannes, that they die singing: and we like swannes in the assurance and liuely confidence of the fauour and mercies of God, should prepare our selues to die, reioycing and singing.

Heb.6.11

Apoc.22.20

Remedies

Remedies against the weakenesse of Faith

Sect. II.

THe Lord like a most bountifull and magnificent King, will bee angry if any man will aske a small thing at his handes; becauſe (ſuch is his magnificence) he had rather giue things of greater worth, then of ſmall value: his goodneſſe is infinite, hee *loueth all the things that are, and hateth none of them that hee hath made: hee loueth the ſoules of men.* Whereupon it commeth to paſſe, that wee can no ſooner wiſh for eternall life and true felicity, but he is as ready, (yea, and much readier then a man can wiſh) to giue and beſtowe the ſame vpon vs. Why then ſhould wee miſtruſt our ſaluation, or doubt of the ſweete promiſes of God

Wiſd. 11. 24.

Wiſd. 11. 23

God in Christ, reuealed in his holy word? That wee might bee happie, hee created vs of nothing; and being lost, hee restored vs to life by the death of his best beloued, and only begotten Sonne: and being redeemed (*not with corruptible things, as siluer and gold; but with the precious blood of Christ, as of a Lambe vndefiled and without spot:*) hee made vs heires, by the law of adoption, of the kingdome of heauen: yea, fellow-heires with Christ Iesus. And this so great a benefite, which now by our hope wee possesse, if wee striue manfully and fight a good fight, we shall shortly possesse indeed, and receiue a crowne of righteousnesse which the Lord will giue vs: for so he saith, *Bee thou faithfull vnto the death, and I will giue thee the crowne of life.* Furthermore, if Christ Iesus, our Sauiour, hath fought for vs, with so great study and indeuour, while as yet we were his enemies, and fled from him; if hee bought vs for so great a price, to the ende

1:Pe:1:18:19
1:Co:6:20
2:cor:7.13
heb:9:14:
1:iohn 1:7:
reue: 5:
Tit:3:5:6:
7:gal:4:7:
rom:8:17:
Luke 13: 23:
1:Tim:6: 12:
2:tim:4:7

Reuel:2:1 0:

Rom:5:10

we

we ſhould not looſe eternall life, when wee were quite loſt; hovv much more will he now make vs partakers of that felicitie vvhich we deſire for, and breathe after ſo much? If the chaſed Hart, to auoide the greedie hounds, flieth oftentimes to the Hunters protection, and though purſued by him, yet by nature, hath more affiance in his mercy: If one enemie ſometimes findeth friendſhippe at an other enemies hand, where he leaſt looked for it: why ſhould a dutiefull Childe feare, or doubt to goe to his louing Father, a penitent Soule to his ſweete Sauiour, an obedient member to bee ioyned to his Head? If he came into this world to redeeme vs, vvhy ſhould wee doubt but at our death hee will receiue vs? Hee that accepteth his enemies, will hee reiect his friends? and hee that bought vs ſo deare, vvill he refuſe his peniworth? If hee affect our companie ſo much vpon earth, that he ſayd, *My delight is to bee among the children of men*; hath he now

N.W.

ſo

so forgotten his old loue, as not to admit vs to his company in heauen? He came into this world to purchase vs an inheritance, and hee went hence to prepare it for vs; and when we are to enter into possession, will he exclude vs? can he that hath bene our guide and guardian, all the way, forsake, and shake vs off in the end of our iourney? No, no, *The eyes of the Lord are vpon those that feare him, that he may deliuer their soules from death.* Let vs remember his truth in promising, his loue in adopting, and his power in performing; and our feare of Death will soone be changed with the desire of the same. He came to open heauen gates, & what did he meane, but that we should enter in? He came into the earth, to inuite vs vnto him; & why departed he frō earth, but to haue vs follow him? Finally, he is easily found where hee is carefully sought, & is most readie to crown the victorious conqueror. Let vs call to mind his sweete & cōfortable promises. *I am that good shepheard, my sheepe heare* Ioh.10.11.

my

my voyce, and I know them, and
29 they follow mee. And I giue vnto
them eternall life, and they shall ne-
uer perish, neither shall any
plucke them out of
mine hand.

That though a man presently feeleth not the peace of conscience, nor hath a liuely apprehension, that he is the child of God: yet he may haue true Faith.

Sect. III.

Obiection.

ALas, I haue no faith at all, I am not assured that I am the child of God. My conscience

ence hath no rest, I feele no grace of the Holy ghost in me, nor any true tokens of Faith: I haue a liuely sense of the rebellion of my heart, and of my lewd conuersation, God cannot wincke at sinners, except hee should be vniust, and surely by this my incredulitie, I wholy renounce and reiect the grace of God. Howe then shall I stande before the face of god? Howe shall I stand before the tribunal seat of Christ Iesus? Oh vnhappy Death then, that leaueth me in this perplexitie.

An-

Answere.

Psalm 68. 4. Psalm 16. 1. The difference betweene vnfaithfulnesse and weaknes of Faith. Psal. 2. 3. Rom. 2. 4.

GOD is not onely a Lord and a iust Iudge, but also a louing and most mercifull Father, Your Faith is onely weake, you are not vnfaithfull; and great is the difference, betweene vnfaithfulnesse, and weakenes of faith. The vnfaithfull man, careth not for his saluation, hee reiecteth the grace of God, or else reiecting the saluation which is in Iesus Christ alone, seeketh saluation otherwhere. But the faithfull man, desireth and longeth for saluation: he acknowledgeth no other, but that which is in Christ Iesus onely: he seeketh it in him, and would faine bee assured thereof. What though you feele not that peace and ioy, in the Holy Ghost, so manifestly, as faith at last bringeth foorth the same? Was not this the complaint of

Luke 18. 11. rom. 9: 31. Psa: 42: 1, 2: Acts 4. 12.

David?

Dauid? Yea, of Christ himselfe; *My God, my God, why hast thou forsaken me?* Whereby it is manifest, that they were without the apprehension and feeling of fauour and ioy. Content your selfe with this then; if you desire to haue the feeling of the assurance, that you are the child of God; if you pray vnto God, that you may attaine the same: euen this desire and prayer, are vndoubted testimonies, that the spirit of God is in you, and that you haue faith already, though it bee but weake and feeble. For this desire is not a fruit of the flesh, but of the spirit, which dwelleth in you. And this prayer also is the worke of the Holy Ghost, who prayeth for vs, and in vs, with groanes and *sighes, which cannot bee expressed.* As a woman that feeleth the moouings of a childe in her wombe, though they bee but small and weake, is assured that she is with child: So, if wee haue these good motions and desires, let vs not doubt, but that wee haue the holy Spirite of

Psal.22.1. Mat.27.46. Gen.30.2. to 18.gen.22 16.18.2.sam 11.15.2.sam. 12.9.1.kin 21 10, 9.rom.9 16.2.cor.3.5 phil.1.6.phil. 2.13.

Phil.2.13. 1.Ioh.3.24 1.cor.3.16.

Rom.8.26.

Phil 2.13. 2 cor.3.5.

God dwelling in vs, (who is the
1:Cor:12.3,4: authour of them) & consequent=
The com- ly, that we haue also faith. Fur-
bate of the thermore, if your delight not in
flesh and the these infirmities, in your doubts,
spirit is a to- feares and mistrusts, to nourish
ken of faith: them, but are sorrowful for them,
Luke 17.5. and resist them to your vttermost
power and abilitie: then is there
Rom.7.23. a battell within your members,
betweene the spirit and the flesh,
betweene faith and mistrust. So
that you may be assured, there is
faith in you, but assailed with
doubts, and that the spirit figh=
teth against mistrust, and labou=
reth to ouercome it. And that
these doubts, incredulities, & mi=
Ephes.6. 16. strustings, are the fiery dartes,
which Satan throweth against
your faith; which warding of the
blowes as a buckler, will at
last, thrust them back,
and quench them
altogether,

That

That God doth oftentimes suffer his children to be in manner desperate, and yet raiseth them vp againe: and how we may know if wee haue any faith.

Sect. IIII.

Obiection.

OH, but there was neuer none of the children of God in this case, euen quite destitute of the feeling of that sweete ioy, the peace of Conscience, passing all vnderstanding, wherein I am: if Gods purpose were not to condemne me, I perswade my self, he would neuer lay this crosse vpon me. VVhat is this want of feeling,

this dulneſſe of ſpirit, theſe terrours of the mind, but ſure arguments and ſignes of vnfaithfulneſſe, and incredulitie, and euen the verie beginnings, and certaine flaſhings of hell fire?

Anſwere.

MAke not your ſtate worſe than it is: I pray God open your eyes, that you may ſee, that they that are with you, are moe, then they that be againſt you, as Eliſha prayed for his ſeruant. 2.King.6.17 Was not Dauid aſſaulted with great feares and doubts, with miſtruſt, and dulneſſe of ſpirit? What elſe meaneth hee, by the ſore and grieuous complaint that he maketh, where hee ſaith; Pſal.77.7 *Will the Lord abſent himſelfe for euer?*

and

and will hee ſhewe no more fauour? 8
Is his mercie cleane gone for euer? doth his promiſe faile for euer-more? Hath God forgotten to bee mercifull? hath hee ſhutte vp his tender mercy in diſpeaſure? 9 ; ;
Whereupon, hee (as a deſperate man) ſaide; *This my death.* 10
Now then, where was in Dauid the apprehenſion and feeling of his faith? and for all this, hee had not quite loſt it; yea, there was no mirrour of faith better then in him. So all theſe complaints, were but the repreſentation of feare and deſpaire aſſailing his faith, and fighting againſt it. Alſo, how weake and ſmall was the faith of the Apoſtles, when they did not vnderſtand that Chriſt muſt die and riſe againe? And when they were offended at Chriſt, and forſooke him, ſo that Peter himſelfe alſo renounced and denied him? Yet they were not altogether without faith, howbeit then it were very ſmall. For Chriſt had reprehended them before, for the weakneſſe of their faith,

Mat. 17 23. luke 9.45.
Mat. 26.31. mar.14.27. Ioh.16.32. mar.14.50. Mat.26.70. mar.14.68.

when hee called them, not infi-
Mat.8.26. dels, but *fearefull*, and men *of*
mar.4.20. *little faith*, shewing, that they had
luke 8.25. some faith, though but a little.
Wherefore, if your faith bee as
weake as a bruſed reed, and if it
doth but ſmoake onely, yet haue
a recourſe vnto Chriſt, caſt your
ſelfe vpon him, and hee will ſaue
Eſay 42 3. you, *A bruſed reed ſhall hee not*
mat.12.20. *breake, and the ſmoaking flaxe ſhal*
he not quench, as Eſay ſayth: There
are degrees in faith, for Paul ſaith:
Rom.1.17. By the Goſpel, *the righteouſneſſe*
of God is reuealed from faith to
faith, that is, from the weaker
faith, to the ſtronger faith. Ma-
ny of Gods childrē are like vnto
the blind man, whoſe eyes Chriſt
Mat.8.23. opened, *and asked if he ſaw aught:*
24 *and hee looked vp and ſaid, I ſee*
25 *men, for I ſee them walking like*
trees. And when Chriſt *made*
him looke againe, he was reſtored to
his ſight, and ſaw euery man a far
off cleerely. To conclude, as true,
and naturall fire is knowen
by the flame and heat, which
are the effectes and operations
of it: for where theſe are, there
must

must needs be fire: And if the flame become weake, yet the heate shall suffice to assure vs, that it is naturall, and not a counterfeit fire. So, if this fruit of your faith be weake, to feele peace in your conscience, yet if you feele the other effect of faith, which is a desire to the workes of the spirit, to walke in the obedience of God: this fruite of your faith, is to you, a sure and certaine testimonie, that it is in you, though it be but weake and feeble,

The will of any man is accounted by God for the deed it selfe, as appeareth. Gen. 20. 21. 10 18. ge: 22: 16: 18. 7: sam. 11 15. 2. sam. 12 9: 1. king: 21: 10, 19:

That

That the least measure of Faith, that is, or can be, is effectuall to saluation.

Sect. V.

Obiection.

BVt what assurance & comfort of any saluation, can such a faith, so weake so feeble, and so small, giue mee? The temptations wherewith I am assaulted, are strong, and manifold: but my faith is weake and little. Alas, how can a little, and weake faith resist such great, and strong temptations? How can it quench these fierie darts of Sathan, wherewith I am pearced and sore wounded? What comfort may I looke for by such a faith?

Ans.

Answere.

EVen this comfort, the assurance of your adoption. For, so you haue but one spark of true faith, and the least measure of grace, that is, or can bee, euen that is effectuall to saluation. And you must consider, that to speake properly, it is not faith, but Iesus Christ, which saueth vs; saiuing, in as much as faith is the instrument, whereby wee apprehend, and, as it were, the hand, whereby wee take holde on Christ. As by the apple of our eye, though it be but little, wee see a great mountaine; so by our faith, though little, wee take and receiue whole Christ. A man that is in a close roome, if hee see the light of the Sun shine through a little hole, yet hee may assure himselfe that it shineth on the whole house: so if we see but a litle

Mat.17.20.

1.Tim.1.15. matt. 9.13. marke 2. 17. Ephe.3.17. gal.3.14.col. 2.7.rom.5.2. heb.11.1 rom 1.17.gala.2. 20.eph.3.12 hebr.10.22.

beame of the Sunne of righteouſneſſe ſhine vpon vs, we may aſſure our ſelues, that the Sonne of life ſhineth vpon vs in his brightneſſe, which manifeſtly declareth, that we are the children of God. Now then, as this ought greatly to comfort you, in the weakeneſſe of your faith: ſo ought it to be a ſharpe ſpurre, to inforce you to grow in faith, and dayly & houreſly to pray with the Apoſtles, Luke 17: 5: *Lord increaſe our faith*: that ſo at length, you may feele ſo much the more cleerely, and liuely, the peace & ioy of your conſcience, by the aſſurance, that you are the child of God, as you may the more ſtrongly reſiſt all temptations, and glorifie God.

Teſti-

Testimonies out of the word of God, concerning life euerlasting, vnto the which the faithfull doe come by death.

Sect. VJ.

DAuid. *How great is thy goodnes, which thou hast layde vp for them that feare thee, and done to them that trust in thee?* Psal. 31:19

They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures. For with thee is the well of life, and in thy light shal we see light. Psal. 36:8, 9

Blessed

Psal. 84. 4. *Blessed are they that dwell in thine house, they will euer praise thee.*

Psal. 118. 15. *The voice of ioy and deliuerance shall be in the tabernacles of the righteous, saying, the right hand of the lord hath done valiantly.*

Esay 35. 10. Esay 51. 11. Isaiah. *The redeemed of the lord shall returne, and come to Zion with prayse: and euerlasting ioy shall bee vpon their heads; they shall obtaine ioy and gladnesse, and sorrow and mourning shall flee away.*

Esay 49. 10. *They shall not bee hungrie, neither shall the bee thirstie, neither shall the heate smite them, nor the Sunne; for hee that hath compassion on them, shall leade them, euen to the spring of waters shall hee drive them.*

Esay 51. 3. *Ioy and gladnesse shall bee found*

found in Sion, praise and the voice of singing.

Violence shall no more bee heard in thy land, neither desolation, nor destruction within thy borders: but thou shalt call saluation thy walles, and praise thy gates. Reade vnto the end of this Chapter. Esay 60:18

Thus saith the Lorde: I will create Hierusalem as a reioycing, & her people as a ioy. And I will reioice in Hierusalem & ioy in my people, and the voice of weeping shall bee no more heard in her, nor the voice of crying. Reade the chapter throughout. Esay 65.8, 18, 19

As one whome his mother cõforteth, so wil I comfort you, & ye shalbe cõforted in Ierusalem Esay 66.13

And when you see this, your heart shall reioice, and your bones shall florish like an hearb. 14

Eze-

Ezechiel. *Thus saieth the*
Ezek. 34.11. *Lord god, behold, I wil searche my sheepe, and seeke them out. As a shepheard searcheth out his flocke when he hath beene among his sheep, that are scattered, so will I seek out my sheep and will deliuer them out of all places, where they haue beene scattered in the cloudy & dark*
13 *day. And I will bring them out from the people, & gather them from the countries, & wil bring them to their owne land, and feed them vpon the mountains of Israel by the riuers, and in all the inhabited places of the country. I will feed them in a good Pasture, and vpon the*
14 *high mountaines of Israel shall their folde be, there shall they lie in a good fold, and in fat pastures shall they feed vpon the mountaines of Israel.*

Ie-

Iesus Christ. *When the son of man commeth in his glorye, and all the holye Angels with him, then shal he sitte on the throne of his glory: And before him shalbe gathered al natiõs,* Mat.25.31. 32
and hee shall seperate them one from another, as a shepheard seperateth the sheepe from the goates. And he shal set the sheepe on his right hand, and the goats on the left: Then shal the King saye to them on his right hand, Comeye blessed of my Father, take the inheritãce of the Kingdome prepared for you from the foundation of the world. 33 34

In my fathers house are many dwelling places, if it were not so, I would haue tolde you: I goe to prepare a place for you. And if I goe to prepare a place for you, I wil come and receiue John 16.2. 3

you vnto my selfe, that where I am, there yee may bee also.

Verely verelie I say vnto you, that yee shall weepe & lament, and the world shall reioice: and ye shall sorrow, but your sorrowe shalbe turne dinto ioy. A woman when shee trauaileth hath sorrow, because her houre is come: but as soone as shee is deliuered of her child, she remembreth no more her anguish, for ioye that a man is borne into the world. And yee now therefore are in sorrow, but I will see you againe, and your hearts shall reioice, and your ioy shall no man take from you.

Iohn 16. 20: 21 22

Paule. The things which eie hath not seene, neither eare hath heard, neither came into mans hearte, are which God hath prepared for them that

1 Cor 2:9.

loue

loue him.

Peter. *Wee looke for a newe heauen, and a new earth, according to his promise, wherein dwelleth righteousnesse.* 2.pet.3.13.

Iohn. *And god wil wipe away all teares from their eies, and there shall bee no more death, neither sorrowe, neither crying, neither shall there bee any more paine, for the firste things are passed: And he that sate vpon the throne saide: behalde I make all things new.* Apoc.21.4.

Chap.

Chap. VIII.

Of the fourth cause that maketh Death fearefull to a worldly man, which is, his guilty conscience, & feare of Gods iudgements and punishments. And the remedies against the same.

That God is ready to forgiue our sins, and to receiue a repentaunt sinner into grace and fauor.

Sect. 1.

AGainst this, & the like temptation, there is no better remedye, nor more effectuall, than an vpright, godly, and religious life, which consisteth in the obseruing and

and doing of Gods will. Not the hearers, but the doers of the lawe ſhall be iuſtified. *If any man keepe my word* (ſaith Chriſt) *he ſhall not ſee death*. But becauſe *there is no man that ſinneth not*; for *who can ſay, I haue made my heart cleane, I am cleane from ſinne? if wee ſay that we haue no ſinne, wee deceiue our ſelues, and there is no truth in vs.* Therefore now it remaineth, that you repent, and be ſorry for your ſinnes, whereby you haue tranſgreſſed the law of the Lord, offended his Maieſtie, and prouoked his wrath; that now at laſt you forſake your old waies, and purpoſe to leade a godly life hereafter, if it ſhall pleaſe the Lorde to raiſe you vp againe; and laſtly, that you lift vp your heart, and boldly approach vnto the heauenly throne humblie confeſſing your offences, and with a ſure and firm confidence in the merits and paſſion of Ieſus Chriſt, craue pardon for the ſame: For God is ready to receiue againe into grace and fauor, any penitent ſinner. Yea, with faire words he allureth vs to com

Rom. 2:13: Iohn 8.51:

1 Kin. 8:46: 2 Cro. 6:36 Eccleſ. 7:22 Pro. 20.9. 1 Iohn 1:8.

vnto

Ezek. 33:10: vnto him, and with sweet promises he prouoketh vs to repẽtãce, *As I liue, saieth the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and liue.* 1 Iohn 1.9: *If we acknowledge our sins, he is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse.* The beginning of saluation, is the acknowledging of our sins, and to require pardon of Mat. 11.28: him, who freely forgiueth all sins: *come vnto me all yee that are weary and laden, and I will refresh you.* Luke 19. 5. Christ beeing not requested, lodged at the house of Zacheus the 2 Publican, who desired only to see 3 him, as he passed by; affirming, 8 that that same day saluation was come into his house; to shew that Christ is more willing and readie to receiue vs, then we are to aske 10 it at his hands: Mat. 18.11. *For the Son of man is come to for seeke, and to saue that which was lost.* This then being true; And seing in a thousãd places of the holy scriptures, it is Mat. 9:13 13. Luke 1.74 witnessed, that to the penitent Psal. 119: 12: &c. christian, all his sins and debts are forgiuen, by the meere mercy and grace

grace of God, that they are couered and forgotten, that they are pardoned and remitted, that they are not imputed, but cast a far off and hidden: it followeth, there is no more the anger of God toward you, (if you be penitent.) Why the should you feare his iudgementes, and the tormentes of hell fire? There is no death, where there is no sin; for *by sin death entred into the world*, and *the wages of sinne is death*. As righteousnes is the seed of life, & the cause why God iustifieth vs: So sin is the seed of death, and the cause why God condemneth vs. Now euery seed bringeth foorth fruite according to his owne qualitie and kind, as wheat bringeth foorth wheate, and so of all the rest. But where there is no seede sowne, what fruit is there to be hoped for? So we, hauing no sin, ought not to feare, and stand in dread of the fruit thereof, eternall damnation, and so consequently, why should wee feare the anger and iudgements of God? Rom. 5:12. Rom. 6:23. N W.

That

That the faithfull ought not to feare damnation, forsomuch as they be the children of God.

Sect. II.

AS it is vaine and fooliſh, to feare ſickneſſes, when wee are moſt healthfull; and moſt ridiculous to feare pouertie, when wee haue plenty and aboundance of all things: euen ſo is it meere follie, to feare the iudgments of God, when we be not in daunger to fall into them at all. There is no cauſe then why wee ſhould be afraide to die, perſeuering conſtant in the faith of Ieſus Chriſt: For the nature of faith, as ſoone as it is receiued into the heart, is properly to encourage, animate, and quicken the ſame. *The iuſt ſhall liue by his faith*, ſaieth the Prophet Habacuck. This faith cauſed the Prophet Dauid to ſay;

Habac. 2: Roman. 1

Al beit

Albeit I walke in the middest of the shadow of death, yet will I not be afraid, for thou Lord art with mee. Psalm 21:
Yea, the Lord by the Prophet Hoseas declareth, that the faithfull shall haue God allied and ioyned to them. *I will marry thee vnto me for euer, yea I will marry thee vnto me in righteousnesse, and in iudgement, and in mercy, and in compassion: I will marry thee vnto me in faithfulnesse: Hee that loueth me* (saith Christ) *keepeth my word, and I, and my Father, will come and dwell with him.* Hereupon wee are called, *The Temples of the Holie Ghost.* Now then seeing God is with vs, who can bee against vs? Furthermore, God adopteth and reputeth vs for his own children: *You are the children of god by faith.* Christ hath giuen power to all them which receiue him, and beleeue in his name, to be *the sons of God.* So, beeing the children of God, wee are also heires of his kingdome, Yea fellow heires with Iesus Christ; being children, wee are set free from sinn, death, condemnation, bondage, the rigour of

Hos.2:19:
20
Iohn 14:23
1:cor:3.16
17.1:Cor:6:
19,2 Cor:6:
16:
Rom:8:31:
Gala:3:26
1:Ioh 1:12
Rom:8:17:
Galat:4:7:

of the lawe, and all the forces of the diuell; being children we are Christs brethren, and the house=hold of God, and in gods house Death dwelleth not, but in the house of Satan. And to conclude, being the children of God, God is our Father: But can a Father hate his own children? That were against nature. Wherefore God loueth vs with a true and father=
Rom. 5.8. ly loue. The Apostle saith, *God set-*
teth out his loue towards vs, seeing
9 *that while we were yet sinners, christ*
died for vs: Much more then beeing
10 *now iustified by his bloud, we shall be*
saued from wrath through him. For
if when we were enemies, wee were
reconciled to God by the death of his
sonne, much more being reconciled,
we shall be saued by his life. What man is he then, that considering these reasons, assureth not him=selfe of the fauor of God, and re=moueth not all feare, which he hath of Gods iudge=ments, and conse=quently of death?

That

That the members of christ ought not to feare death and damnation, because Christ their head hath vanquished and ouercom them already.

Sect. III.

WEE are the members of Christ, flesh of his flesh, and bone of his bones; yea one with him. Christ ouercame death, and should we feare the same? He ouercame it, not onely for himselfe, but for vs also: Hee which hath ouercome death for vs, shall ouercome it also in vs; why then should we feare his sting? Christ spoiled and vanquished Sathan, that old serpent, the Prince and Lord of Death; and why shoulde we feare his power? Christ accomplished and fulfilled the Law; why then should we fear the iudgmẽts of god? Christ by his perfect obedience fulfilled his fathers wil, appeased his wrath, satisfied his iustice, & abolished the curse of the law, 1. Corint. 6:16:

which is Death, according as it is
1 Cor. 15. said, *O death I will be thy death.*
He died, that we might liue: hee
rose againe that we might be iu-
stified: So then, he is our Pastour,
we neede not feare to bee taken
out of his hands. He is our aduo-
cate, we need not dread damnati-
on. He is our mediator, we neede
not feare the wrath of God. *He* is
our light, we need not feare dark-
nesse. He is our shadow, we neede
not feare the heate of hell fire. He
is our *Iudge*, we need not feare
that sentence shall bee pronoun-
ced against vs. Wherefore, let vs
cast off all feare, and horror of
death, hell, and damnation,
which not hauing anie
power ouer the head,
cannot haue any
ouer the mem-
bers.

That

That the forgiuenes of sinnes is not a common benefit, as the secure and careles christian imagineth.

Sect. IIII.

Obiection.

Mee thinkes it were needlesse for you, to trouble your selfe so much, about this point: for I feare not the iudgements of God, especially considering that my sinnes are forgiuen mee: For where there is no sin, there can be no condemnation (as you noted very wel before:) And that my sinnes are pardoned, I know right wel, considering it is but a common benefite, and therfore easily obtained.

Answer.

TRue it is indeed, if our sins be pardoned, we shall not come

into iudgement, for he is blessed
Psalm 32.1.2 that is eased of that burden. But such is the security and presumption of men in these daies (who neuer knew what sin meant) that they esteeme little or nothing of the forgiuenesse of their sins, imagining it indeed (as you say) a cōmon benefit, and easily obtained: whereas, if they were prickt but a little, with the feeling of the smart of their sins, they wold esteem of the pardō of them, as of the greatest treasure that can bee; they would sell all they haue to buy it, and choose it before ten thousād worlds. For without this blessing, man is more miserable, & more wretched, then the vilest creature that euer was, or can be. For when the bruit beastes die, there is an end of their miserie; but when men die, without the remission of their sins, there is the beginning of their woe, of their endles tormēts in that lake, which burneth with fire and brimstone, with Satan and his Angells; first in the soule only, vntill the day of iudgement, and then, both in body and soule,

How miserable Man is, without remission of his sinnes.

ſoule, for euer and euer. Oh (ſaith one) if a ſinner damned in hell, did know, that hee had to ſuffer thoſe torments there, no more thouſands of yeers, then there be ſands in the Sea, and graſſe-pilles on the ground; or no more thouſand millions of ages, then there be creatures in heuen & in earth, he would greatlie reioice there-of; for he would comfort himſelfe at the leaſt, with this cogitation, that once yet the matter woulde haue an end. But now, this word NEVER, breaks his heart, when he thinketh on it; & that after a 100. thouſand millions of worlds there ſuffered, he hath as far to his end, as hee had the firſt day of his entrance into thoſe torments. Now then, if theſe things were wel conſidered, and weighed in the ballance of reaſon, then ſhoulde the drouzie Chriſtian finde his ſtate fearefull, and then would he acknowledge what, and how great a bleſſing is the remiſſion of ſins. Damaſcene.

What

What we must doe for the obtaining of the remission of our sins.

Sect. V.

Obiection.

Alas, now I knowe my state is fearefull indeed, I feele the sting of sin wounding my cō-science, and piercing my ve-rie soule. The law doeth ac-cuse and condemne mee, the iust and seuere wrath of god is readie to take vengeance of mee: Oh by what meanes, & how shall I procure par-don for my sinnes at Gods hands?

Answer.

THe Lord dealeth not with vs *after our sins*, neither doth hee
Psal. 103. 10. reward vs *according to our iniqui-*
11 *ties*. *For as high as the heauen is a-*
bone the earth, so greate is his mercy
12 *towards them that feare him. As far*
as the East is from the West, so farre
hath

hath he remooued our sins from vs.
The only meanes to procure the pardon of sins at the hãds of god, is the death and passion of Christ: for *Christ died for our sins. The bloud of Iesus christ his Son, clenseth vs from all sin. We were redeemed with the pretious bloud of christ, as of a Lamb vndefiled, and without spot.* Rom 4.25 1 Iohn 1.7. 1 Pet:1,18:
So then, as Benhadad the king of Syria when hee was discomfited and ouercome by the King of Isel, by the councell and perswasion of his seruants, who tolde him, that the Kings of Israel were mercifull men; sent men cloathed in sackcloth, with ropes about their necks, to intreate for peace and fauour: and when the king of Israell saw their submission, hee made couenant of peace with him. So seeing we, by our sins do iustly deserue death, hell, and condemnation, it standeth vs vpon, to come into the presence of God, and to humble our selues before him, continuallie craving and intreating for the pardon of our sinnes, throgh the merits of Iesus christ; and no doubt the Lord will grant 1 Ki. 20:32:

our

our request, and be at peace with vs; for the Lord our God is a most mercifull father. Confesse and acknowledge your sinnes vnto the Lord, and he will forgiue you. Yea
Psal.32.5. *though your sinnes were as crimson,*
Esay.1.18. *they shall be made as white as snow, though they were red like scarlet,*
Rom.8.1. *they shall be as woll. There is no condemnation to them that are in christ Iesus.* And that wee should bee sure of the pardon of our sins, whereof GOD giueth vs a dislike and true abhorring, the Lorde woulde haue it an Article of our faith, so that wee shouldnot bee found Christians, if wee beleeued not the forgiuenes of our sins.

See lib.2.chap.2 Sect.4.& 5.

Testimonies

Testimonies out of the word of God, concerning the forgiuenesse of sinnes, promised to all such, as cleauing fast to the merits of christ onelye, are truely penitent.

Sect. VI.

MOses. *I am the Lorde thy god shewing mercie vnto thousands, to them that loue me and keepe my commaundements.* Exo:20:5:6.

The Lorde, the lord strong, mercifull and gratious, slowe to anger, and abundaunt in goodnesse and truth: Reseruing mercie for thousands forgiuing iniquitie & transgression, and sin, pardon our iniquity and sin, & take vs for thine inheritaunce. Exo:34:6:7 7 9.

Psal. 25 10. Dauid. *All the pathes of the Lorde are mercie and trueth, vnto such as keep his couenant and his testimonies.*

Psal. 32. 10. *Hee that trusteth in the Lorde, mercye shall compasse him.*

Psalm 89. 1. *I will sing the mercies of the lord for euer: with my mouthe will I declare thy trueth, from generation to generation. For*
2 *I said, Mercie shall be set vpp*
for euer, thy trueth shalte thou
stablish in the verie heauens. I
3 *haue made a couenant with my*
chosen, I haue sworne to Dauid
4 *my seruant. Thy seede will I*
stablish for euer, and set vppe
thy throane from generation to
30 *generation. But if his children*
31 *forsake my lawe, and walke not*
in my iudgements: if they break
32 *my statutes, and keepe not my*
commaundementes; Then will I
visit

visite their transgression with
the rod, and their iniquity with 33
stroakes: Yet my loning kind-
nesse will I not take from him, 34
neither will I falsifie my truth.
My couenant will I not breake,
nor alter the thing that is gon
out of my lips.

As a father hath compassi- Psal.103.13.
on on his children, so hath the
lorde compassion on them that
feare him.

With the lorde is mercye, Psal.130.7.
and with him is great redemp-
tion.

The lorde is gratious and Psal.145.8.
mercifull, slow to anger, and of 9
great mercie. The lord is good
to all, and his mercies are ouer
all his workes. The lorde vp-
houldeth all that fall, and
lifteth vp all that are ready to 14
fall.

Hee healeth those that are
broken

21 broken in hart, and bindeth vp their sores. The lord delighteth in them that feare him, and attend vpon his mercie.

Esay 1, 18. Isaiah. Though your sins were as crimson, they shall bee white as snowe: though they were as red as scarlet, they shall bee as wooll.

Esay 30, 18 Therefore will the lord wait, that hee may haue mercie on you, and therefore will hee bee exalted, that he may haue compassion vpon you: for the lord is the god of iudgement. Blessed are all they that waite for him.

Esay 43, 25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy sins.

Esay 44. 11, Thou art my seruante, O Israel forget mee not: I haue put away thy transgressions like

a

a clowd, and thy sins as a mist: turne vnto me, for I haue redeemed thee.

There is none other God besides me, a iust God and a Sauiour, there is none beside me. Esay 45.21

Looke vnto me, and ye shall bee saued: all the ends of the earth shall be saued. 22

Read the 53. Chap. of the sufferings of Christ, for your singular comfort.

This is vnto mee as the waters of Noah: for as I haue sworne, that the waters of Noah should no more go ouer the earth, so haue I sworne, that I will not be angry with thee, nor rebuke thee: For the mountains shal remoue, & the hils shal fal downe, but my mercy shall not depart from thee, neither shall the conenant of my peace fall away, saith the Lord, that hath compassion on thee. Esay 54.9 10

Let

Esay 55.7. *Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord: and he will haue mercie vpon him, and to our God, for he is very ready*
8 *to forgiue. For my thoughts are not as your thoughts, neither are your wayes my wayes,*
9 *saith the Lord. For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.*

Iere. 3.8. Ieremiah. *Turne thee againe vnto me, saith the Lord,*
12 *and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and will not*
22 *alway keepe mine anger. O ye disobedient children, returne, and I will heale your rebellions.*

Ierem. 18.8. *If this nation against whom I haue*

I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

I know the thoughts that I haue thought towardes you, saith the Lord, euen the thoughts of peace, and not of trouble, to giue you an end, & your hope: Then shall you crie vnto me, and ye shall goe and pray vnto me, and I will heare you. Ierem.29 11. 12

Beholde, the dayes come, saith the Lord that I wil make a new couenant with the house of Israel, and with the house of Iudah. I will put my lawe in their inward parts, and write it in their hearts, and wil be their God, and they shall be my people. And they shall teach no more, euery man his neighbor, and euery man his brother, saying, Ierem.31.31 33

34 saying, Know the Lord: For they shal all know me, from the least of them vnto the greatest of them, saith the Lord: For I will forgiue their iniquities, and will remember their sins no more.

Ezech. 18. 21. Ezechiel. If the wicked returne from his sinnes that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, hee shall surely liue, and not die.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousnes that he hath done, he shall liue. Haue I any

23 desire that the wicked shal die, saith the Lord God? Or shall he not liue, if hee returne from

27 his wayes? When the wicked turneth away from his wickednesse that hee hath committed

mitted, & doth that which is lawfull and right, he shal saue his soule aliue. Because hee 28
considereth, and turneth away from his transgressions that he hath committed, he shall surely liue & not die. Return therfore, and cause others to turne 30
away from al your transgressions. so iniquity shal not be your destruction. Cast away from 31
you all your transgressions, whereby you haue transgressed, and make you a newe heart, and a new spirit, for why will yee die, O house of Israel? For I desire not the death of 32
him that dieth, sayth the Lord God: cause therefore one an other to returne, and liue ye.

You shall know that I am Ezec.20.44.
the Lorde, when I haue respect vnto you for my names

sake,

ſake, and not after your wicked wayes, nor according to your corrupt workes: O ye houſe of Iſrael, ſaith the Lord God.

Ezech. 33.11 *As I liue, ſaith the Lord God, I deſire not the death of the wicked, but that the wicked turne from his way, and liue: Turne, turne from your euill wayes; for why will yee die, O ye houſe of Iſrael?*

Oſe. 6.6, Oſe. 11.9. Hoſea. *I deſire mercie and not ſacrifice. I will not execute the fierceneſſe of my wrath: I will not returne to deſtroy Ephraim, for I am God, and not Man.*

Ioel 2.12. Joel. *Now the Lord ſaith, turne you to mee with all your heart, and with faſting, and with weeping, and with mourning.* 13 *And rent your hearts and not your clothes, and turne vnto the Lord your God: for he*

is

is gratious and mercifull, slow to anger, and of great kindnes, and repenteth him of the euill.

Ionah. *I know that thou art a gracious God, and mercifull, slow to anger, & of great kindnesse, and repentest thee of the euill.* Ionah 4.2.

Micah. *Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? he retaineth not his wrath for euer, because mercie pleaseth him. He will turne againe, and haue compassion vpon vs, hee will subdue our iniquities, & cast off all their sins into the bottome of the sea.* Micah 7.18. 19

Zechariah. *Thus saith the Lord of hostes, Turne vnto me saith the lord of hostes, & I wil turne vnto you, saith the lord of hostes,* Zecha.1.3.

As

Zecha. 8 14. As I thought to punish you when your fathers prouoked me vnto wrath, saith the Lord
15 of hostes, and repented not: So againe I haue determined in these daies to do wel vnto Hierusalem, and to the house of Iudah. feare ye not.

Malac. 3. 7. Malachie. From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: returne vnto me, and I will returne vnto you, saith the Lord of hostes.

2. Chro. 30. 9 Hezechiah. The Lord your God is gracious and mercifull, & will not turne away his face from you, if yee conuert vnto him.

Iohn 6. 37. Iesus Christ. All that the father giueth mee, shall come to mee: and him that commeth to mee, I cast not away.
38 For I came from heauen, not

to

to doe mine owne will, but his will which hath sent me.

And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should loose nothing, but should raise it vp at the last day 39

I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue. And whosoeuer liueth and beleeueth in mee, shall neuer die. Iohn 11. 25. 26

Peter. *To him giue all the Prophets witnes, that through his name all that beleeue in him, shall receiue remission of sinnes.* Acts 10. 20.

The Lord is patient towards vs, and would haue no man to perish, but would all men to come to repentance. 2. Pet. 3. 9.

Paul. *There is no difference betweene the Iew & the* Rom. 10. 12.

Grecian,

Grecian : for hee that is the Lord ouer all, is rich vnto all that call on him. For whosoeuer shall call on the name of the Lord, shall be saued.

2. Tim. 1. 15. *This is a true saying, and by all meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners.*

1. Tim. 2. 4. *Who will that all men shall bee saued, and come to the knowledge of the truth.*

6 *VVho gaue himselfe a ransome for al men.*

John. *If wee acknowledge our sinnes, hee is faithfull and iust to forgiue our sinnes, and to cleanse vs from all vnrighteousnesse.*

1. Iohn 1. 9.

1. Iohn 2. 1. *If any man sin, wee haue an Aduocate with the Father, Iesus Christ the iust:*

2 *And he is the reconciliation for our sins, & not for ours only, but also for the sins of the whole world.*

The end of the first Booke.

The

THE SECOND Booke, of the Resolved Christian.

CHAP. I.

A Remedie for vnpenitent and obstinate Malefactors that by the Magistrate are adiudged to die.

That there is a God.

Sect. I.

TO goe about to proue, that *There is a God*, would bee deemed a labour worthy of laughter, being a thing knowen of it selfe, and perceiued of euery man by common sense (as

as if a man should take vpon him to enlighten the Sun with a candle; or to prooue that the fire is hot,) were it not that our miserable and thrice wretched age hath hatcht those *Mockers*, who in denying a thing so certaine, shew themselues vnworthie of all conference, as contenders against their owne knowledge and conscience. The sole representation of so hideous a blasphemie, might suffice to pierce our soules, and to cause vs to sweat euen water and blood, for anguish that the world could afford any so abominable monsters, as should denie, that *there is a God*: or call into question the *Great mysterie of godlinesse, which is, God manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in glory.* This is a fearefull & iust iudgement which God executeth vpon those, whose harts and mindes are so deepely plunged in fleshly pleasures, that they neuer thinke vpon God, as if there were no God at all; vpon those, who,

2. Pet. 3. 4.

Contra negantem principia non est disputandum.

Luke 22. 44.

1. Tim. 3. 16.

God in his iustice permitteth men to fall into Atheisme.

Psal. 10. 15

who, to the intent they might practise all abominations, vncleanesse, and wickednesse, with lesse remorse, haue maliciously striued to choake vp these remainders of the image of God in them, *That there is a God, that he is iust*, and *that the Soule is immortall*: And vpon those that contemne the treasure of his Gospel, that trample vnder foot the most precious blood of Iesus Christ, that scorne the simplicitie and constancy of the faithfull, in refraining frō euil, vpon their confidence and assured hope in God, and for feare of his name, whose iudgement shall be more horrible than that of Sodome and Gomorrha. To the end therefore, to arme the elect against such diuilish temptatiō, & to make those inexcusable that suffer thēselues to be deluded by this pernitious Paradoxe, wee will produce against them sundrie witnesses out of the large Volume of Gods creatures, which manifestly testifie *that there is a God*, against whō no exceptions can bee taken.

Heb.10.29

Matt.10.15

Actes 4.17. rom.1.20.

The first argument that there is a God, taken from the creatures.

What man is hee that comes into a wilderneſſe or deſart place, and there ſees a houſe gallantly built, finding there no liuing creature, beſides foules and beaſtes, will not preſently conceiue, that there either are, or haue bene ſome men that builded the ſame, imagining it to bee impoſſible, that either foules or beaſtes ſhould reare ſuch a building? Euen ſo, when wee behold the wonderfull frame of the whole world, the heauens beautified with the Sun, the Moone, & the Stars: the earth garniſhed with hearbs, plants, and other creatures; the ſea with fiſh, and man endued with vnderſtanding and reaſon, brought into this world, as into a palace, abounding with all goodneſſe which may bring delight & contentment; and here enioying ſo many creatures, in ſuch numbers, and diuers ſorts: who will not preſently confeſſe, that the creatures that be in it, could neuer make it, and that it could not make it ſelfe, and therefore, that the maker of it muſt needs bee

Rom.1.20

God.

God. Thus then the vniuerſall world in euery part thereof exclaimeth againſt the Atheiſts, *that there is a God*, the maker and gouernour of it. If this will not ſuffice to proue *there is a God*, we will further produce for witneſſes, all people and nations of the world, euen from the creation vntill this day, who with one aſſent acknowledge that *there is a God*: notwithſtanding that they conceiued it diuerſly, according to the diuerſitie of their owne imaginations; which diuerſitie alſo manifeſtly euinceth, that it is not a doctrine onely traditionally deliuered from people to people, but alſo bred & brought vp with euery of them in their own ſelues. Within theſe two hundred yeers, there haue bin diſcouered many vnknowne nations, among whom ſome haue beene found to liue without law, without King or Ruler, without houſe, going ſtarke naked, yet none without ſome kinde of religion, and an aſſured perſwaſion, that *there is a God*; to ſhewe vnto vs, that it

The ſecond argument from the generall cõſent of al people and nations.

Religion naturall, but not true religion.

is not so naturall vnto a man, to be sociable, to clothe himselfe, and to liue ciuilly, as to know that *there is a God*, the authour of his life. Whereupon an heathen Philosopher said, *It is a matter borne with man, and grauen in his soule, to beleeue that there is a God.* And bee not these men Atheists, and therefore endued with this natural knowledge, that *there is a God?* What shall we say more? The very diuels beleeue that *there is a God*, and tremble, saith Iames. Hereof wee haue many testimonies, among the writings of the heathen; Apollo the great god, or rather diuill of the Ethnicks, being vrged to tel what he was, & whether *there is a God*, being as it were vpon the Racke, maketh this answere:

Cic. libr. 2. de Nat. Deor.

The third argument from the confession of diuels.

Iames 2. 19.

The diuels which haunt,
Both Sea and Land;
Are tamed with
Gods Scourge and Band.

Proclus in Timæum. Lactant. lib. 1. cap. 7.

Therfore the Atheists are more incredulous then the Diuels: and least they should tremble with the

the Diuels, they labour to choake vp all remembrance of God; howbeit when God doth extraordinarily manifest himselfe by the effects of his power, the thunders, lightnings, or earth-quakes, experience teacheth, that these monsters are the very first, that with trembling and terror doe crie out, confessing, that *there is a God*. There be many other arguments to proue that *there is a God*, which for breuitie sake I omit, adding onely one more, to wit, the authority of the word of God, which containeth infinite, most euident and cleare testimonies of sundry sorts, to proue, that *there is a God*; which are able to satisfie any man whatsoeuer, if he be not wilfully blinded, as indeed all Atheists be. But here they take exception, for they deny that the Scripture proceeded frō God, affirming that there is no truth in it; which monstrous blasphemy, if they still auouch, must needes bee maintained, euen against their own consciences, if they wil cōsider but these reasons

The fourth argument from the authoritie of the holy scripture.

That the scriptures proceeded from God.

The first reason.

following. First, in other bookes there are counsels, exhortations, and reasons to perswade: In the Scriptures we haue absolute and expresse commaundementes: which prescribe a law, not onely to the bodie, as other bookes do, but also vnto the mind, to the cogitations and affections of the soule: they labour wholy to exalt God, & to humble man, shewing him the multitude of his sinnes, and the punishments due vnto the same, and yet teach an assured remedie how to escape the daunger: so that man finding himselfe worthy of all miserie, doth neuertheless find himselfe ioyfull in the midst of all his afflictions, expecting a crowne of glory. such effects no other booke can worke; therefore the Scriptures must needs be of God, who being a superior, hath authoritie to commaund, who only hath dominion ouer the soule, and knoweth the affections and passions of the heart. Secondly, in the Scriptures there are propheſies of things which mans vnderstanding could

The second reason.

could neuer forsee, the fulfilling of which is many times noted, sometimes a hundred yeeres, a thousand, yea three thousand before they came to passe: they intreat of the historie from the beginning of the world, with the doctrine which euer continued in the Church, yet there is no contradiction, either in the historie or doctrine; where other bookes beginning their historie much later, containe infinite contradictions and other vanities: also the stile of the holy scriptures is simple, without affectation, and yet it pierceth the heart and conscience, which no other writing, no not of the best Orators in the world can doe; and therefore the Scriptures must of necessitie bee of God, who foreseeth and knoweth all things, who is euer constant, and who guideth the heart and conscience. Lastly, of all other bookes, the diuell hath most endeuoured, to falsify, to corrupt, and to abolish the most holie Scriptures, yet haue the same bene most miraculously preser-

1.Cor.2.45.

The third reason.

ued in their integrity, by his prouidence, who is the Author of the same; for the confession & maintenance of the doctrine whereof infinite numbers of men, Princes, Magistrates, Artificers, husbandmen, learned and vnlearned haue forsaken all; yea life it selfe, and suffred such torments, as were intollerable to any that were not sustained by the diuine Power: Behold, so many millions of Martires witnessing with one assent, that the holy Scriptures proceed from God. To conclude therefore, let vs abhorre such wicked cogitations, let vs beleeue, that *there is a God*, a creator, a redeemer, and a sanctifier, who by his
Prou. 15. 3. prouidence guideth the whole world, who will punish all Atheists, and other infidels, with vn-
Mat. 25. 41. speakeable and incomprehensible torments, to continue for euer, and who will giue vnto his Elect and faithful children a crowne
Apoc. 2. 10 of life.

That

That the soule of man is immortall.

Sect. II.

HAuing confessed that *there is a God*, It followeth consequently, that wee confesse him to be iust, a rewarder of euery man according to his deserts. Nowe the Atheists haue a second shift, to confirme themselues in their wickednesse and that is, to deny *The immortalitie of the Soule*; affirming that it is all one with the bodie, and that it dieth with the same: which assertion, or rather blasphemie, is most false and absurde. For if the soule were the bodie, or any part thereof, it should growe with the same, as the other partes of it doe; and the greater that the bodie were, the greater also should the soule be. But experience teacheth the contrary; for when the body is at a certain stay, Heb. 11.

That the soule is no part of the body.

and increaſeth nomore, then doth the ſoule moſt grow, & they that are ſtrongeſt of minde, are commonly weakeſt of bodie; and the ſoule is ſeene to be verie liuely in a languiſhing bodie, and to grow the more in force, by the decaying of the bodie, that is, to increaſe the more in power & vertue. Therefore the ſoule groweth not with the bodie, and is not the ſame, nor any part thereof. Againe, if the ſoule were the bodie, then ſhould ſhee looſe her ſoundneſſe with the body, ſo as the maimed in body, ſhould feele a maime in the ſoule, the ſicke ſhould be ſicke in his reaſon, the blind ſhould haue a blind ſoule, & the lame, a lame ſoule. But experience teacheth the contrary, wherefore the ſoule and the body be not all one. Neither is the ſoule a qualitie which hath his being in an other thing; but a ſubſtance, or life, which cauſeth another thing to bee, a forming ſubſtance, and a ſubſtantiall forme, which perfecteth the bodily ſubſtaunce, which outwardly

That the ſoule is a ſubſtance.

wardly ſeemeth to haue ſo many perfections: yea a ſpirituall, and not a bodily ſubſtance, which comprehendeth heauen & earth, time paſt, preſent, and to come, which a bodie cannot doe, becauſe it hath certaine dimenſions, it cannot comprehend any thing which is not proportioned according to the greatneſſe and capacitie thereof: and therefore it is manifeſt alſo that the ſoule is not any materiall thing, becauſe matter receiueth not any forme or ſhape, but according to his owne quantitie, and but onely one forme at once: whereas the ſoule receiueth all formes, without quantitie, come there neuer ſo many at once, or ſo great, yea though they be contrarie formes. Theſe things conſidered, why ſhould we thinke, that the thing which becommeth the ſtronger by the weakeneſſe of the bodie, and which is aduanced by the decay of the bodie, ſhould returne to duſt, and die with the bodie. Yea, what is it that can kill the ſoule:

Nothing can deſtroy the ſoule.

Not

Not contrarietie, for she allodgeth all contraries equally in her selfe, yea in whom contraries abandon their contrarietie: Not want of foode, for she feedeth on the whole world; yea, take the world from her, and shee feedeth at greatest ease most agreeable to her owne nature: No violence, for the soule cannot bee pushed at, neither inwardly, nor outwardly: nor death it selfe, for she seeketh life by death. There is nothing then, that hath power against the soule of Man, and therefore it is immortall. Moreouer, who is that man that desireth not immortalitie? How could he desire it, if he vnderstood not what it is? None of vs coueteth to be beginning-lesse, for we cannot comprehend what it is, yea, when wee thinke vpon eternitie without beginning, we are at our wits end; because none of vs is so, nor can bee: whence comes this, but that our soules hauing had a beginning, cannot conceiue an eternitie without beginning, and, yet being created immortall, they

The desire of immortality an euident proofe of the immortality of the soule.

they do well conceiue an euerla-
ſtingnes without end? If there be
any that ſtill perſiſte in their A-
theiſme, it cannot bee but that
they doe it againſt theyr owne
conſcience, for it is euen againſt
the lawe of nature, againſt the
conſent of all people and nations
in the world, who euer beleeued
the immortality of the ſoule; yea,
and againſt the voice of God
himſelfe, who in his holy worde
expreſly teſtifieth, that the ſoule
is immortall. Chriſt reaſoning a-
gainſt the Saduces, maketh this
argument, *I am the God of Abra-* Mat. 22. 32
ham, the God of Iſaac, and the god
of Iacob: God is not the god of the
dead, but of the liuing. Ergo,
Abraham, Iaac, and Iacob doe
liue; wherefore the ſoule muſt
needes be immortall. The Te-
ſtimonies of holye Scripture
which confirme this pointe,
are infinite, which (for bre-
uitye ſake) *I* omitte; beſides
which teſtimonies, the immor-
tality of the ſoule is alſo proeued
moſt manifeſtly in many exãples,
namely,

namely, in b Henoch, in c Abraham, in d Isaac, in e Iacob, in f the apparition of God vnto Moses, by which g Christ proued the resurrection, and that the godlye being dead, doe liue in God; in h Korah and his complices in i Saul: for if he had thought that Samuel touching his soule had beene dead, he would not haue had him raised vppe; In k Dauid, in the Kings, who are saide to haue slept with their fathers, to wit, l Rehoboam, m Iehoshaphat, n Ioram o Iehu, p Ieroboam, q Manahem, r Iotham, s Ahaz, t Hezechiah, u Manasseh, x Abia, y Vzziah. Also in them that were raised vp from the dead, by z Eliiah, by a Elisha, by b Christ; by c Peter, by d Paul; And in e Eliiah, in f Iob, in g Nabuchadonozer, in h Christ, i Lazarus, and the ritche glutton, in the k vniust Stewarde, in the l Thiefhanging at Christs right hand, & in m Stephen. If as yet there bee any doating or refractarie and rebellious heades, which doubt of, or denye the *immortality*

b Gen. 5. 24.
c Gen. 25. 8.
d Gen. 35. 29
e Gen. 49. 29
f Ex. 3. 15: 16
g Mat. 22. 31
h Nu. 16. 32
i 1 Sa. 28. 11:
k 2 Sa. 12. 23
l 1 Ki. 14. 31:
m 1 Ki. 22. 50
n 2 Ki. 8. 24:
o 2 Ki. 10. 35
p 2 Ki. 14. 29
q 2 Ki. 15. 22
r 2 Ki. 15. 38:
s 2 Ki. 16. 20:
t 2 Ki. 20. 21:
u 2 Ki. 21. 18
x 1 Ki. 15. 8:
y 2. ch: 26. 23
z 1 Ki. 17. 22
a 2 Ki. 4. 35:
b Ioh: 11: 43
c Acts 9. 40:
d Acts 20. 10
e 2 Ki. 2: 11:
f Iohn 14. 27
g Esay 14: 8: 9. 11
h Mat: 27. 50
i Luk. 16. 22: 23
k Luk. 16. 9.
l Luk. 23: 42 43
m Acts 7. 59.

mortality of the soule, they are vnwoorthie to beare the name of men, being very beasts, & plagues of a Christian common-wealth, woorthie to loose their liues; For it cannot bee but that they who deny this Trueth, do lacke all honesty and shame, and are readye to practise any mischiefe or villany whatsoeuer.

The wrath of God against the Transgressors of his commandements.

Sect. III.

THe Lord himselfe diuided his Lawes into two principall heads or Tables; whereof, the first teacheth vs the loue of God, containing all dueties of pietye and religion, in the foure first Commandements; and the latter, the loue of our neighbours, contayning

The summe of the decalogue.

ning all dueties of iuſtice and honeſt dealing, in the ſix laſt commandements. Now God *is a conſuming fire, and a iealous God, a great God, mighty and terrible,* a God of reuenge, whoſe preſence is ſo hote, that no man is able to abide it, whoſe lippes are full of indignation and wrath, whoſe breath is a vehement floud, *whoſe looke drieth vp the depths,* whoſe *wrath maketh the mountaines to melt away. Before whom the hoſt of the Angells ſtand with trembling The pillers of heauen tremble and quake at his reproofe.* Such a mighty God is he, that with a whirling wind and outſtretched arme, hee will come in perſon, and confounde all the deuiſes of the vngodly: Such a iealous God, that whoſoeuer ſinneth, he will ſtrike him with terrible plagues: and ſuch a iuſt God, that hee will not ſuffer the wicked to liue. He is not a God that loueth wickednesſe, neither ſhall any euil dwell with him, and therefore there is nothing more odious vnto him, and more contrarye vnto his nature

Deut. 4. 24.
Hebr. 12. 29.
Exod. 20. 5.
Deut. 10. 17.
Heb. 10. 30.
Eſay 30. 27. 28.
2 Eſd. 8. 23.
2 Eſd. 8. 21.
Iob 26. 11.
Deut. 10. 17.
Mala. 3. 5.
Deut. 4. 24.
Deut. 32. 24.
Pſal. 5. 4.

ture then Sinne. It is a daungerous and dreadefull darkenesse, that no light can illuminate, and an extreame colde that no heate can abate; So must it needes bee an odious thing that an infinite loue hateth, a filthy thing that an infinite goodnesse detesteth, and a vile thing indeede, that Omnipotency cannot doe; such a thing is Sinne. If there were any goodnesse in it, then shoulde God, in some respect, loue it, approoue it, and be the author of it; but this is it that God doth lothe and abhor, as that which is most detestable and loathsom. Wherefore will we suffer this vglye deformity to fester in vs? why doe wee delight so much in loathsomnesse, euen in that which maketh vs loathsom & hatefull vnto God? The Diuell in his nature, is more amiable then Man, being of a nobler substance, of higher excellency, and endued with greater prerogatiues then wee; yet who knoweth not, that GOD hateth him, for no other cause, but onely for sinne? When we make a comparison of a thing that

Sin how odious it is in the sight of God.

that is cuill in the highest degree, wee can finde nothing to liken it vnto, worse then the diuell: and hauing named him, we thinke to haue reckoned the last and greatest euill that is, or can be imagined: yea, as bad, odious, and detestable as he is, more odious and detestable is Sinne, which is the onely cause of his odiousnesse; of which if he were ridde; he were a more excellent, glorious, & louely creature than any mortal Man. Moreouer, so much doeth God detest sinne, that to satisfie his infinite iustice & vnplacable wrath conceiued against sinners, for the punishment of sinne, hee ordained, not onely all miseries, calamities, hazardes, incumbrances, and afflictions which are any way incident vnto this life, beeing so many in number, so grieuous in qualitie, and so common in experience, but also eternall torments and tortures in hell; in respecte whereof, all the miseries of this life, are but small resemblaunces, and fore-running signes. Yea in this worlde for the transgressions

Sin is more odious then the diuell.

The wages of sinne.

of

of one, or a few, he oftentimes plagueth a great number. For the sin of Adam, death conquered the whole worlde. For sin the whole world was ouerflowne, and all drowned, eight persons onelie excepted: and for sinne Sodome and Gomorrha, and the cities adioyning were destroied by fire & brimstone. For the rape of Dinah the whole race of the Sichemites were vtterly spoiled: and for the abusing of the Leuites wife, the whole crue of the Beniamites, to the number of fiue and twentie thousand and a hundred men were destroied. The Egiptians for persecuting of the children of Israel, were ouerwhelmed with the red sea. For the offence of Korah, Dathan, and Abiram, their houses, wiues, children, goods, and cattell, yea all that euer they had were swallowed vppe of the earth. For the sacriledge of Achan, his Sons, his Daughters, his Oxen, his Asses, his Sheepe, his Tent, and all that hee had, by the Israelites, were burnt with fire, and himselfe stoned to death. For worshipping

Ge. 3:17. 18. Gen. 7:4:12:
Gen. 19, 24,
Gen, 34, 27.
Iudg. 20:35:
Ex. 14, 27:28
Num. 16, 32.
Iosh. 7:25: 26:
Exo. 32:26

shipping of the golden calf, there
Exo. 32. 28. were slaine of the children of Is=
Num. 13. 4. rael about three thousand men.
Numb. 13. 29. 32 All the Searchers of the Land of
Nu 14. 1. 2. Canaan, which caused the peo-
Num. 14. 38. ple to murmur (except Caleb and
Num. 14. 45. Iosua) were slaine before their e-
Num 21. 6. nemies. The Israelites were de-
stroyed by fiery Serpentes, for
Nu. 25. 2. 3. murmuring against the Lorde.
And because Israell sacrificed vn=
to Baal-peor, the Lord comman-
ded Moses to take all the heades
of the people, and to *hang them vp*
before the Lord against the Sun; for
Num. 25. 4. their Idolatry and whoredome
committed with the daughters of
Num. 25. 1. Moab; there died of the children
Num. 29. 9. of Israel foure and twenty thou-
2 Sam. 24. 13. 15 sand of the plague: and for the
pride of Dauid in numbring
of his men, there died in
three daies seuentie
thousand men.

Trans-

Transgressors of euery one of the ten Commandements, and their punishments.

Sect. IIII.

THE first Commandement is, *Thou shalt haue none other gods before me*; The which, when the people of Israell transgressed, following other Gods, seruing Baal and Ashtaroth, *the wrath of the Lord was hot against Israell, and he deliuered them into the hands of spoilers that spoiled them.* The second Commandement is, *Thou shalt make thee no grauen Image, &c*, which when the wicked Hypocrite Ieroboam had broken, in making two golden Calues, the one in Bethel, and the other in Dan, and causing the people to worship them, it was sayde vnto him, *Behold I will bring euill vpon the house of Ieroboam, & wil cut off frō Ieroboā him that pisseth against the wall. And Baasha smote all the house of Ieroboam, he left none aliue*

Exo. 20. 3. Deut. 5. 7.
Iud. 2. 12. 13
Iudg. 2. 14.
Exo. 20. 4. Deut. 5. 8.
1 Kin. 12. 28. 29 32
1 Ki. 14. 10,
1 Ki. 15 29.

to

to Ieroboam, till hee had destroyed him, according to the worde of the Lord, which he spake by his seruant Ahyah the Shilonite. The third commandement is, *Thou shalt not take the name of the Lord thy God in vaine: He that blasphemeth the name of the Lord, shall bee put to death:* Wherefore they stoned the blasphemer in Leuiticus 24. Sanecherib King of the Assirians, for his blasphemie, described in 2. King. 18.30. was killed by his owne sonnes, Adramelech and Sharezer: and the Angell of the Lord smote of his men, a hundred fourescore and fiue thousand. The fourth Commandement is, *Remember the Sabbaoth day, to keepe it holy:* which when a man brake, in gathering stickes in the wildernesse: *All the congregation broughte him without the hoste, and stoned him with stones, and he died, as the Lord had commaunded Moses.* The fift Commaundement is, *Honour thy father and thy mother,* which Absalom transgressing, in rising in armes against Dauid the King his owne father, was hanged,

Exo.20.7: Deut.5.11: Leui.24.16, Leu.24.23. 2.Kin.19.37, 2.Kin.19.35 Exo.20.8: deut.5.12, Num.15.32. 36 Exo.20.12, deut.5.16, 2.Sa.15.10, 2.Sam.8.9: 2.Sa.18.15.

hanged, slain, and cast into a pit. 17,
The sixte Commaundement is, Ex, 20, 13,
Thou shalt not kill, which when deut, 5, 17.
Caine had violated, in murdering Gen, 4, 8,
his brother Habel, God said vnto 10
him, *What hast thou done? The voice* 11
of thy brothers bloud crieth vnto me from the earth: Now therefore art thou accursed from the earth, which hath opened her mouth to receiue thy brothers bloud from thine hand: and at last he was killed also (as it is thought) by Lamech his Nephew. The seuenth commandemēt Gen. 4, 24,
is, *Thou shalt not commit adultery*: Exo, 20, 14,
Foure & twenty thousand of the deut. 5. 18.
childrē of Israel perished, because Num, 25, 9,
they committed whordome with Nu, 25, 11,
the daughters of Moab. The eight Exo, 20, 15:
Commandement is, *Thou shalt not* deut, 5, 19,
steale: Achan when he had stolne Iosh. 7, 21,
a Babilonish garment, and two hundred shekels of siluer, and a wedge of golde of fifty shekels weight, hee, 24
and his sons, and his daughters,
and all his substance were burnt
and stoned. The ninth Comman- 25.
dement is, *Thou shalt not beare* Ex, 20, 16,
false witnesse against thy Neighbor: deut, 5, 20,
Haman the Agagite when hee had Hest, 3, 8,

by

by false accusation, obtained a
12 decree of King Ahashueroſh, that
all the Iewes ſhoulde bee put to
Heſt.7:10: death, was hanged vpon the ſame
gallows which hee had prepared
for Mordecai. Alſo *The rulers and*
Dan:6:24: *gouernors which had accuſed Da-*
Dan:6.24: *niel, were brought and were caſt into*
the den of the Lions, they, their chil-
dren, & their wiues, & the Lyons
had the maſtry of them, and brake
all their bones in pieces, ere euer they
Exo:20:17: *came at the ground of the den.* The
Deut:5:21: tenth Commaundement is, *Thou*
ſhalt not couet thy neighbours houſe:
Ahab tranſgreſſed this when hee
commanded Naboth the Iſraelite
to be put to death, and tyranni-
1 Ki.21:3. callie poſſeſſed his vineyarde,
1 Ki.22:34. which he refuſed to ſell vnto him,
1 Kin:22:34 and himſelfe was afterwards
ſlaine in battell, fighting
againſt the King
of Syria.

God

God his punishmentes vpon sinners at the day of iudgement: with an exhortation to Repentance.

Sect. V.

NOw you see what it is, to breake the Commandements of Almightie God, the breache of the least whereof, is recompenced with death; and that not of the principall party onely, but also oftentimes, of all his children and family, with the vtter subuersiō & destruction of all his goods and substance, that so his memory might be quite razed out. How is it then, that you are so secure in your greatest daunger, that you take no thoughte for your owne soule; making no conscience of these weighty maters, that so neerlie concerne your saluation? Did you know, what a mōstrous thing Sin is in it self, & how horrible to the sinner, surely you would not, Rom. 6. 23.

so smal remorce, solace & delight your selfe therein. You shall vnderstand then, that the lord most iust, to satisfie his infinite and vnplacable wrath conceiued against sin, hath ordained for sinners, not onely temporall death of the body, but eternall tormentes both of body and soule, in that vnquenchable lake, prepared for the diuell and his angells. *We must all appeare before the iudgement seate of Christ, that euery man may receiue the things which he hath done, whether it be good or euill. God is no accepter of persons,* who if he *spared not the Angells that sinned, but cast them downe into hell, and deliuered them into chaines of darknesse, to be kept vnto damnation: neither hath spared the old world, but saued Noah, the eight person, a preacher of righteousnes, and brought in the floud vpon the world of the vngodly: And turned the cities of Sodom & Gomorrha into ashes, condemning them, and made them an example to them that afterward shoulde liue vngodly:* haue not we iust cause, if we perseuere in our sinnes, beeing thus

Deut. 32. 4.

Apoc. 21. 8.
2 Cor. 5. 10.

Rom. 2. 11.
2. pet. 2. 4.

5

6

thus forewarned, that we shal not escape his seuere iudgemente? Rom. 15.4.
whatsoeuer things are written afore-time, are written for our learning: perswade your selfe therefore that he is the same God still, and that hee hateth sinne as much as euer he did. *The soule that sinneth shall die:* the Lorde saith so, who cannot lie, in whose lippes there was neuer guile, *Thinkest thou that thou shalt escape the iudgement of God?* (saith the Apostle) *Or despisest thou the riches of his bountifulnes and patience, and long sufferance not knowing that the bountifulnes of God leadeth thee to repentance? But thou, after thine hardnesse of heart that cannot repent, heapest vnto thy selfe wrath, against the day of wrath, and of the declaration of the iust iudgement of God; who will rewarde euery man according to his workes: that is, to them which seeke eternall life, glory, honour, and immortality of well dooing: but vnto them that are contentious, and disobey the trueth, and obey vnrighteousnesse, shall be indignation and wrath; Tribulation and anguish shall be vppon the soule* Ezek. 18.4. 20. de 24.16. 2 Kin. 14.6. 2 Chro. 25.4 Ier. 31.29.30 Rom. 2.3. 4 5 6 7 8 9

of euery man that dooth euill. Thus you heare what reward your impenitencye and wilfulneſſe ſhall purchaſe for you: euen the wrath of GOD, anguiſhe and death it ſelfe:

Heb. 10: 27. *A fearefull looking for of iudgement, and violent fire, which ſhall deuour the aduerſaries*, wherein ſinners ſhall be in that perplexity (being ſwallowed vp of torments on euery ſide) that they ſhall neuer haue anye ſparke of hope of their releaſement. They ſhall neuer bee able to come out of Gods debt, they cannot ſatiſfie for themſelues, neither haue they any mediatour to pleade and ſatisfie for them, and therefore they ſhall be euerlaſtingly tormented. They ſhall ſuffer an end without end, a death without death, a decaye without decay: becauſe their end neuer beginneth, their death alwaies liueth, and their decaye neuer ceaſeth: but they are alwaies healed, to be newe wounded, alwaies repaired, to be new deuoured: they are a perpetuall preye, neuer conſumed, eternally broyling,

In what diſtres ſinners ſhal be in hell.

ling, and neuer burnt vppe, euer dying, and neuer dead. Repent therefore in time, that you maye escape those horrible tormentes, humble your selfe in the presence of Gods Maiestie, craue pardon for your sinnes, accept this time of repentaunce which the Lorde now vouchsafeth you, take the opportunitie while it is offered, confesse your fault, and no doubt but the Lord will shewe you mercie, according to his promise. *As I* Eze. 33:11
liue, saieth the Lord, I desire not the death of the wicked, but that the wicked turne from his waye and liue. For I desire not the death of him that dieth, saieth the Lorde. In this life GOD giueth mercye Eze. 18. 32.
to them that aske it in faith. *Who will that all men shall bee saued,* 1 Tim. 2:4
and come to the acknowledging of the trueth. Steppe therefore Heb. 4:16.
boldelye vnto the throne of grace, that you may receiue mercye, and find grace to helpe in time of neede. In the world to come, there is no place of repentance: for there god appeareth in iudgment, requiring

an

an accounte of all mens dooings,
Mat.12.36. yea, of euery idle worde that they
haue ſpoken in this world. *And*
John 5.29: *they ſhall come forth that haue done*
Dan.12.2. *good, vnto the reſurrection of life,*
Eſay 55.6, *but they that haue done euill, vnto*
the reſurrection of condemnation.
Therefore *ſeeke the Lorde while*
he may be found, call yee vppon him
while he is neere. Let the wicked
forſake his waies, and the vnright-
7 *teous his imaginations, and returne*
vnto the Lord, and he will haue
mercy vpon him, and to
our God, for hee is
readie to
forgiue.

Chap.

CHAP. II.

Comfortes for the broken-hearted and penitent Malefactors, that by the Magistrate are adiudged to die.

That iudgement commeth from God.

Sect. J.

MIsery commeth not foorth of the dust, neither doth affli- Iob. 5. 6.
ction spring out of the earth (sayeth Eliphaz) wherefore you must thinke, that this deserued crosse now laide vppon you commeth from God: for *Euery* Pro. 29. 26.
mans iudgement commeth from the Iob 5. 17.
Lord. Behold, blessed is the mã whom
God

18 *God correcteth: therefore refuse not thou the chastising of the Almighty. For he maketh the wound, and bindeth it vp, he smiteth, and his hands make whole.* The loue wherewith god loueth vs, *is strong as death*, so that it appeareth vnto the world, as though the loue of God were miserie, death, and destruction, whereas vnto vs it seemeth mercie, life, and blessednes. For *when we are iudged, we are chastned of the Lord, because we should not be condemned with the world*. So then, vnder punishmẽt, you may behold mercy, vnder correction, peace, & vnder death, life: whereby it will come to passe, that you shall not iudge hardlie of your state, it shal not seeme miserable and fearefull vnto you, but that you may be able to vndergo your crosse, & patiently to suffer it. Seeing mans daies are determined, and the number of his moneths certaine, and that hee hath his boundes appointed him, *which he cannot passe*: Consider that your glasse is runne out, that your pilgrimage is at an end, and that your appointed time is now

Cant:8:6:

1 Cor:11:32

Iob 14:5:

now come, be not agrieued therfore to die, bee content to render vp your life againe vnto him that gaue it you. As you were not borne at your owne pleasure, so shall you not liue at your owne lust. Conforme your will therefore vnto the will of God, and saie, *Father, thy will be done, and not mine.* For seeing it is the will of GOD that you should drink of his Cup, which he hath filled for you, praie that you may sup it vpp with patience, and continuance in the faith of Christ vnto the end, that so you may passe through it to euerlasting life: where your teares shall be turned into triumph, and your disgrace into glory: where your comforte shall bee without crosse, and your repose without trouble. Who woulde not reioice therefore, quietlie & patientlie to die, seeing Death is the passage from this world to the next, from the earth to heauen, and from all the present agreeuances, to all comfortable happinesse? Well may the bruit beast feare to die, whose end of life, is their

Luk. 22:42

conclusion of being. Well may the Epicure tremble, who with his life looketh to loose his felicity. Yea, well may the faithlesse & vnrepentant sinners quake, whose death is the beginning of theyr damnation. But seeing the Lorde hath vouchsafed you a penitent and beleiuing heart, goe on boldly, and receiue your portion in the land of the liuing, where you shall liue euer.

Particular directions for the distressed party.

Sect. II.

Confession.

SEeing it is the good pleasure and will of God, to laye his crosse vpon you, that for a while you should beare the same; do not excuse your selfe, nor make your fault light to the world, dissemble it not as though you were guiltlesse

lesse and innocent, or as though you had not deserued this punishment laid vpon you. Cast away these fig-leaues, they will not couer your shame. And *giue glory vnto the Lord God of Israel*, make *confession vnto him, and shew vs now what thou hast done, hide it not from* the people. Say with Achan, *Indeed I haue sinned against the Lord God of Israell, and thus, and thus, haue I done.* Hee gaue God the glory, and so departed (no doubt) in Gods mercie: so also shall you doe, if you will follow his godlye steppes: laye open your heart this day, searche your thoughts, and giue God the glory. Conceale not the trueth, dissemble not with Malefactors, doe not extenuate the heinousnesse of your crime, the Lord is a searcher of the hart and reines. Seeing God hath brought your offence to light; Seeing hee hath ordained the Magistrate; who is *the Minister of God, to take vengeance on him that doeth euill*, to punish you; giue praise and thanks vnto God; thinke it better to be ashamed here, then here-

Genes. 3. Iosh. 7. 19.

Rom. 13. 4.

heereafter before all the worlde, and before all the hoſt of heauen: farre better it is, to bee puniſhed heere with a temporarie puniſhment, then in the world to come, to be tormented in hell, with eternall laſting and endleſſe tortures.

Reſtitution.

Alſo, if you haue at any time confeſſed any thing, to charge the innocent, for the clearing of your ſelfe, thereby to eſcape and be at liberty, or for hatred and malice: burden not your ſelfe therewith, giue glory to God, and confeſſe the truth. If you haue hindred any man, by taking away his good name, reſtore it him againe to your power. If you haue hurt any man in his goodes, reſtore it vnto him againe, as much as you are able: and be truelie ſorrie in your heart, for that you are not able to make reſtitution of the whole. If you know any malefactors, theeues, murderers, traitors, &c. be not partaker of their ſins, but certifie the Magiſtrate of them. And ſo praye to God for mercie, that hee will giue you true and faithfull repentance,

Appeachment.

that

that he will not suffer your heart to bee bent to any vngodlie way; committing your selfe wholy vnto his mercy. *See lib. 2. Cap. 3. Sect. 1.*

How the place of Peter is to be vnderstood, where he saith, let none of you suffer as a murderer, or as a thiefe &c. *and that God sometimes doth call men by this meanes.*

Sect. III.

Obiection.

The Apostle saith, Let none of you suffer as a *Murderer*, or as a Thiefe, or as an euill doer, as a busie-body in other mens matters: *Thereby indeede, condemning all such as die so. Now, alas! I die as a murderer, Traitor, thiefe, &c. an euill doer, I am in this number here condemned.* 1. Pet. 4. 15.

An-

Answere.

THe Apoſtle condemneth not ſuch; Onely hee giueth the Chriſtians a Caueat, that none of them ſuffer as a Malefactor, for then could they not glory in their ſufferings: *For* (as the ſame Apoſtle ſaith) *This is thanke worthy, if a man for conſcience toward God endure griefe, ſuffering wrongfully: for what praiſe is it, if when yee bee buffeted for your faults?* becauſe they ſhould haue deſeruedly incurred the puniſhment laid vpon them; they ſhould not ſuffer for the name of Chriſt, but for their owne deſerts, which yet is ſo farre from condemning a man, if hee take his puniſhment patiently; that it is a meanes of his reclaiming into the ſheepe-fold. You haue for example the good Theefe, who had liued very wickedly

Galat. 6. 14.
1. Pet. 2. 19.
1. Pet. 2. 20
Lu. 23 40. 41

kedly, and committed many hai-
nous facts, for which he was iudg-
ed to die by the magistrate. Yet
this punishment vnto him was
the meanes to bring him to Christ,
and to know God, whereby hee
receiued spirituall comfort, that
the innocent Lambe which suf-
fered with him, Christ Iesus,
would pittie his miserie, forgiue 43
him his sinnes, and bring him
into Paradise his heauenly king-
dome: whereas otherwise hee
should neuer haue forsaken his
wicked life, but continued his
course, and runne on the high
way to perdition. And so per-
aduenture had it been with you;
you would haue runne on the
race of wickednesse, and gone
forward in your sinnes, and still
cõtinued in that vngodly course,
without all repentance or godly
knowledge, vnder the fearefull
wrath of God. Bùt now, by this
meanes, he recalled you againe,
he made you know your selfe, he
brought you to repentance and
to the knowledge of his Sonne
Iesus Christ our Sauiour, wherin,

if

Apoc 2.10 if you continue vnto the end, you shall receiue the crowne of life. Consider therefore, how louing a Father the Lord is vnto you, and what a mightie God is hee that

Esay 42: 16: can bring light out of darkenesse, that can make bad things good, and that will, to his, turne all

Rom. 8.28. worst things to the best. By this means God hath hindred Sathan of his purpose, who now made ful account to haue kept you in his kingdome for euer; for hee hath made you of the bond slaue of Sathan, a liuely member of Iesus Christ: of the child of darkenesse, the childe of light and euerlasting blisse.

That

That the multitude of our sinnes should not make vs faint hearted.

Sect. IIII.

Obiection.

Yet (me thinkes) I am a rebellious wretch, abounding with a whole sea of iniquities. I feele my selfe laden with a huge multitude of horrible sinnes, whereof euen the very least is sufficient, in iudgement, to throw me down to the euer-burning lake. My owne cõscience doth beare witnesse against me, of my manifold and

and innumerable transgressions, of my security and senceleſſe blindneſſe, committing ſinne after ſinne, both notorious to the world; and horrible before God. The thoughts of my heart riſe vp in iudgement againſt me: the vanitie of my life condemneth me: The wickedneſſe and heinouſneſſe of my horrible deedes reiecteth me from the Lords *eyes: All my wicked thoughts, wordes, and deedes, with the inwarde corruption of my nature, doe lie heauie vpon me, and with their intollerable weight, doe euen preſſe my ſoule downe to hell.*

An-

Anſwere.

FEare not for all this, for *where ſinne* aboundeth, *there grace* aboundeth much more. Where there is the knowledge & feeling of ſinnes, there is the remiſſion and pardon of them: *The Lord is good vnto them, that truſt in him, & to the ſoule that ſeeketh him.* This infinite goodnes of God is manifeſtly declared in the Scriptures, that we ſhould euer think on the ſame, and haue Hope: *there is none good but one, euen God,* who is good to Iſrael, yea, *good and gracious: The Lord is good, and a ſtrong hold in the day of trouble, and hee knoweth them that truſt in him.* So then, God being good in nature and eſſence, and that onely good; he is ready to communicate his goodneſſe with the humble and penitent ſoule, that groneth and ſigheth vnder the burthen of iniquitie, whoſe heart and hands be bathed

Rom. 5. 20.

Lam. 3. 25. The goodneſſe of God toward ſinners. Mat. 19. 17. Luke 18. 19. mark. 10. 18. Pſal. 73. 1. Pſal. 119. 68. Nahum. 1. 7.

bathed in the bottome of repentance; if in faith, with a sure confidence in Christes merits hee require the same. *If we acknowledge our sinnes, God is faithful to forgiue vs.* Next his goodnes, followeth his loue, which is so greate towards vs, that King Dauid being rapt with admiration of the same, saith, *What is man say I, that thou art mindfull him, and the sonne of man that thou visitest him? As a father hath compassion on his children, so hath the Lorde compassion on thē that feare him.* In the Prophecie of Esay, this loue of God towards vs is compared to the loue of a mother, that most tenderly embraceth her owne child, which loue is the heartiest of all other. *Can a woman* (saith he) *forget her child? and not haue compassion on the sonne of her wombe?* (as who would say, No) *though they should forget, yet wil I not forget thee, saith the Lord of hostes*: thereby declaring, that God doth loue vs more tenderly, then doth the naturall mother loue the fruit of her owne wombe. And this also declareth the

1. Iohn 1.9. The loue of God towards sinners.

Psal. 8.4. Psal. 103.13.

Esay 49.15.

the feruẽcy of Gods loue towards vs, in that *he spared not his owne son, but gaue him for vs all to death. For so God loued the world, that he hath giuen his only begotten son, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. Herin is loue, not that we loued God, but that he loued vs, & sent his Son, to be a reconcilation for our sins: So God which is rich in mercie, through his great loue wherwith he loued vs. Euen when we were dead by sinnes, hath quickned vs together in Christ, by whose grace ye are saued.* Out of this goodnesse and loue of God springeth his infinit & marueilous great Mercy towards vs. *It is the Lords mercies that wee are not consumed, because his compassions faile not. Let Israel waite on the Lord, for with the Lorde is mercie, and with him is great redemption. And hee shal redeeme Israel from all his iniquities.* How many, or how great sinnes be (so they bee not sinnes against the Holy Ghost) it maketh no matter, for sinne cannot so abound, but that the goodnesse, loue, and mercy of God

Rom.8.32.
Iohn 3.11. 1.iohn 4.9.
1.Iohn 4.10.
Ephes.2.4.
5
The mercie of God toward sinners
Lam.3.22.
Psal.130.7.
8

God, purchased for vs by the obedience and righteousnes of Iesus Christ, doth much more abound, Christ is stronger then the diuel, and his works are more effectuall and forcible to saue vs, then are the workes of his enemy the diuell, to destroy and ouerthrow vs: his holinesse and righteousnesse hath more power to iustifie vs, then hath Sin to condemne vs; and his integritie to wash vs, then the foule spirit to defile vs. This is hee that is the
Luk.11.22. *Stronger man*, which bindeth and ouercommeth the *Stronge man*: Hee taketh his armour from him wherein he trusted, to wit, Sinne, Death, and the Law: So that now the diuell hath no more power to hurt vs, neither by sinne; for
1. Iohn 1.8. Christ hath washed vs in his blood, & cleansed vs from all sin; nor by death, for Christ when hee
1. Cor. 15.4. was dying, hath swallowed it vp in
Mat. 5.14. victory: nor by the law, for Christ hath fully satisfied it, in fulfilling the same, and in submitting himselfe vnto that curse that was ordained for vs.

That

That late Repentance if good, if it be true Repentance: and how a man may iudge whether his Repentance be vnfained or not

Sect. V.

Obiection.

LAte Repentance, is seldome or neuer true Repentance: Alas, hitherto I wallowed in wickednesse all the dayes of my life: and now I cannot sin as in former time, by reason that my liberty is restrained, or that I am not mine owne man. I left not sinne before sinne left me: I feare least when I die, this my late repentance dieth with me. For *it is very iust, that he that contemned God in his life, should bee contemned*

contemned God in his life, should be contemned of God in his death. It is the iust iudgement of God on the wicked, that dying, they should forget themselues, who liuing, did forget God.

Answere.

INdeede your case is no lesse daungerous then common: For the men of this our yron age, do offer the flower of their youth to the Diuell, and bring the lame and rotten sacrifice of their olde age to God. In a word, when they cannot serue the Diuell, they will be content to serue God. These frame a kind of repentance vnto themselues, which may iustly bee suspected. Yet notwithstanding enter you into your owne heart, and see whether you bee truely sorrie that you haue mispent your time; whether you hate those sinnes you haue committed with a perfect hatred: for that thereby

thereby you haue *grieued the holy spirit of God*, and prouoked him to anger, and not so much for feare of his reuenge and wrath to be powred vpon you. Whether if you were your owne man againe, you would commit the like. Whether you are not willing to be reconciled to your aduersaries, to make restitution and recompence for such goods as you haue wrongfully gotten and detained. Or, if you be not able to restore, whether you doe not acknowledge the fault; Whether it doth not grieue and vexe your verie soule, to see, and to heare the horrible sinnes and blasphemies that men commonly commit and belch out against the Maiestie of God, who hath beene so louing and so good a Father vnto them: and therefore, whether you will not vse any lawfull meanes to restraine and punish those notorious sinners and Malefactors (whether it bee by confession, iust accusation, or detection, or any other good & godlie meanes) for the glory of God, Ephes. 4. 30.

and the peace of the Church. If you find your selfe thus affected, then doubt not but that your repentance is vnfained and true, howbeit it bee late: *Better late then neuer* the Prouerbe is. Consider that the promise of remission of sinnes in Christ, is made without any tearme or limitation of time: and therefore late Repentance may bee true Repentance. Exe. 18.21, *If the wicked will returne from all his sinnes that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shal surely liue, and not die.* 22. *All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousnes that hee hath done, hee shall liue.* 23. *Haue I any desire that the wicked should die, saith the Lord God? Or shall hee not liue if he returne from his wayes?* If Sathan stand before you, and accuse you of your vanities, and lay before you the daies of your follie and loosenesse, despaire not. Haue you spent thirty yeeres in vanitie? Nay, haue you spent fortie or three-score; yea three-

threescore and ten, or fourscore yeeres? despaire not: Reserue the rest of your dayes, yea, if you haue not dayes, reserue the rest of your houres, of your halfe hours, of moments for Iesus Christ, and he will make much of them: they are *brands taken out of the fire*, and the *remnant which is left*. Though there be no light in your candle, yet if it doth but smoake, Iesus Christ will not put it out; he will not quench the sparkles that are left in your flax. Is your strong man become a reede, yet Christ will not breake that, such is his mercie. Oh, haue you a remnant left, euen a little remnant; and is that readie to die? yet *be awake, and strengthen the things which remaine, that are ready to die*, and Christ will saue you. It came no sooner into the Prodigall Childes heart, to goe and see his father; he had no sooner directed his feet towards home, but his father ran to meet him, embraced him, and receiued him with great ioy. Euen so doth Christ, wee are no readier to leaue and forsake

Zach.3.2
Apoc.3.2.
Esay42.3.
Apoc.3.2.
k Luk.15.17.
20
22

our sinnes, and to sue vnto Christ for mercie, but hee is as readie to pardon and forgiue vs, and to
Mat.11.21. graunt mercie: *Come vnto me all yee that are wearie and laden, and I will ease you.* Heere you may cast anchor, in this port you may rest your selfe: now let the waues
Mat.7.25. beate, let the windes blowe, let Sathan assault you, yet are you se-cure and safe, your rocke is vn-
Rom.8.31. conquerable. Christ is on your side, what can preuaile against you? not sands, nor rockes, nor stormes, nor tempests, nor winds, nor waues, nor fire, nor water, nor all the pow-ers of Sathan, nor
Mat.16.18. the gates of hell.

Chap.

CHAP. III.

Comforts for such condemned persons, who feare and dread the rigor of the punishment they are enioyned to suffer.

What a man must doe, to be eased of the painfull apprehension of death.

Sect. I.

AS God in this life dooth punish the transgressions of his Seruants with temporall punishments, lest they should bee condemned with the world: So now on your part, seeing you haue broken the lawes, & that the Magistrate hath found you out in your sins, the Lord will no longer forbeare the punish- 1. Cor. 11. 32.

ment due vnto your desert; which certainly is verie necessarie for the saluation of your soule, for so much as God turneth all things to the best for them that loue him, although your corrupt iudgment and fraile flesh may peraduenture iudge otherwise. Now then learne to be wise, and take counsell what is best to be done. The worst that your sinnes can doe vnto you, is to laie vpon you, the iust reward of death. The remedie is, of necessitie to make a vertue, and to beare that wisely which you must needes abide. If you will haue the heart that shall contemne the force of death, prepare your selfe, not in your owne wisdome which you haue found to be foolishnesse alreadie, for it hath deceiued you, but in the wisedome of the Lord, that your hope may be sure. Aboue all things, striue to attaine vnto true repentance, the first part whereof must be an humble confession of whatsoeuer things your conscience can vtter, more than is reuealed. Whereforo speake openlie the trueth, conceale

Rom:8:28:

Rom:6:23

1.Sam:14.10 osh.7:20:

Acknowledgement of sinne the first part of true repentance.

ceale nothing, & so shall you shun the Diuell, who euer is an enemie vnto trueth. *Hee that hides his sin* (saith Solomon) *shall not prosper, but he that confesseth and forsaketh them, shall haue mercy.* If we will find forgiuenesse of our sinnes, let vs cast off the cloakes of shame, and confesse before heauen and earth, that we haue sinned, and what wee haue done. God will once reueale the secrets of all hearts: but if we speake the truth now and shrinke not, then shal we reioice that there is nothing of ours hid. Better tenne thousand times to receiue the reproach of flesh, and glory of the Lord, than to turne away for one houre, and afterward receiue euerlasting cõfusion. Iohn Baptist preached to such as confessed their sinnes. When the lost Sonne called heauen & earth to witnesse his great iniquitie, then he found hope of pardon. When the good Theefe that was hanged with Christ, had confessed in the hearing of all the Iewes: We are rightlie punished and receiue things worthie

Prou.28.13

Apoc.20.12.

Mat.3.6.
Luk.15.21.

Luke 23.41.

of

of that we haue done; then entred he into Paradise. It was the
Gen.3.8. practise of old Adam to hide his
Gen.4.14. sinne, but you are borne a new; this was the sinne of Caine, but you are of a better stocke. And therfore if you haue bin partaker of any counsell, disclose the conspiracie, of the wicked, vnburden your owne conscience, make your heart glad, cast off the burden of secret sinnes, purge the eies of your minde, that you may see Christ, let true and vnfained repentance breake forth in holie confession, shame the Lords enemies, and make the Church of God reioice: and loe, your death wil be comfortable vnto you, the holie spirit of God wil stil strengthen you, and hold you vp, you
1.Cor.10.13 shall not bee dismaid, your temptations shall bee no greater then you shall bee able to beare, and to ouercome them; and then you shall be blessed, then shal the closing vp of your eies be the beginning of your light, and then shall death be your entrance into life.
See lib.2.cap.2.sect.2.

How

How God ordinarily behaueth himselfe towards the Elect in this life.

Sect. II.

PHisitians are wont to giue bitter potions and sharpe medicines to their curable patients; but vnto him that is vncurable, they giue what potion the patient himselfe affecteth and liketh best; euen so God doth chasten and correct his Elect children, and doth iudge them heere, that they bee not condemned with the world; whereas he letteth the reprobate run on in his owne lust, whither his fancie will leade him, that his iudgement and condemnation may bee the greater. 1. Cor. 11. 32.

If his children (meaning Dauids) *forsake my lawe, and walke not in my iudgements. If they breake my statutes, and keepe not my commandements; Then wil I visite their transgression with the rod, and their* Psal. 89. 30. 31 32

iniquity with strokes. And againe,
Reuel:3:19. *as many as I loue, I rebuke and chastē.*
Pro.3:11: And for the reprobate he
Heb:12:5: saith, *I gaue them vpp vnto the*
Psal:81:12: *hardnesse of their heart, and they haue walked in their owne counsels,* which is a certaine and infallible token of their condemnation. Wherefore humble your selfe vnder Gods rod, and submit your necke vnder his yoake, knowing that hee dealeth mercifullie with you, as a kind and louing Father. Though the assault of death bee strong, violent, and bitter, to the triall of your faith, yet call to mind, that Christ hath ouercome Death and Hell, hee hath broken the strength of this battel, he hath confounded the captaine of this hoste, and set vp the songs of triumph vnto all beleuers, that wee may haue the fulnesse of ioie, and saie with gladnes: *O death, where*
1 Cor:15:55 *is thy sting?* At the first sight, death seemeth terrible, and makes vs quake and shrinke: but when wee sift it more narrowlie, we shall see it so farre from doing vs hurt, that we shall find it a readie & present

conuoy to conduct vs to Christ, with him to remaine for euer. *We know* (saith the Apostle) *that if our earthly house of this Tabernacle be destroyed, we haue a building giuen of God, that is, an house, not made with hands, but eternall in the heauens*; intimating, that no miseries may dismay the godlie, that no daunger can daunt them, yea, that present death cannot discourage them: For they know that their habitation is in Heauen, that by faith they are vnited vnto Christ by an indissoluble bond, and that at length (maugre their enemies) they shall bee incorporated citizens of that heauenlie Hierusalem which is aboue: where no vncleane and hatefull thing shall enter. 2.Cor.5.1.

See lib.1. cap.2. sect.3. & lib.2.ca.5. sect.22.

That

That the continuance of torments should not make vs afraid, or vnwilling to die.

Sect. III.

Obiection.

ALas, the torments which I am inioyned to suffer, are intollerable; I shall die of a lingring death: How shall I be able to endure it? If I should die quickly, it would not griene me so much.

Answere.

YOur lingring from Resolution doth aggrauate the greatnesse of your deserued punishment; whereas if your were prepared and resolute, your paines would not seeme halfe so grieuous vnto you: wherfore for your comfort, & that you may attaine vnto this resolution, I will insist vpon

vppon one example, & applie the same vnto your particular case, if you will giue eare and marke it well. Dauid the King sent Ioab to number all the people of Israel and Iudah, *from Dan euen to Beersheba*, Ioab would disswade him from his purpose: *notwithstanding the Kings worde prevailed against Ioab, and against the captains of the hoast*, so saith the Text. Wel, the people were numbred, and God was therefore offended. Now to you, when you were first tempted to commit such an heinous offence & foule deed as you haue done; Doubtlesse the spirit would haue disswaded you from your euil intent, and your conscience did prick you, and shew you the grieuousnesse of the fact, notwithstanding you gaue no eare to Ioab, to the spirit, and to your own conscience; but wilfullie, hauing no regarde of your honestie, and credite, neither weighing the anger of GOD, committed your selfe to the daunger, and perpetrated the fact, wherefore god is iustlie offended with you. 2. Sa: 24 2 3 4 9 12

Then

Then followeth the intent. What was Dauids intent when he caused the people to bee numbred? Surelie he meant no harme, but of policie to number them, *to*
2 Sam.24:2: *know the number of the people*, that he might know his power: Such was the pride of his heart. But what was your intent? The betraying of your countrie? the destruction of your Prince? The murdering of your Brother? The robbing of your neighbour, or such like? You cannot denie it? So then, if God was iustlie angrie with Dauid, how much more might hee iustlie condemne and vtterlie forsake you? your facte beeing farre more horrible and wicked, then was the offence of Dauid. Now to Dauid againe;
2 Sam.24:9: When *Ioab deliuered the number and summe of the people vnto the king*; all was well, thought Dauid. But alas, good man, it was not long ere God had awakened out of his sleepe, and began to bestirr himselfe. How then fared it with Dauid? *then Dauids heart smote him*, saith the Text, Thus wee

When sinners do crie peace, then begins the warre.

see,

see, that when sinners promise most ease and rest, most quietnesse and plentie of Peace vnto themselues, euen then beginneth the Tragedie, when it is leaste looked for. His heart was smitten: Oh in what a case was hee then! his heart aked, his spirite groaned, his soule bled, for sorow that he had so grieuously offended the Maiestie of God; his conscience cried out against him. Who can declare what thinges hee felt within? yet was not his sin so grieuous as yours. But what did he in this agonie? did hee despaire? No, hee humbled himselfe before the face of God, and acknowledged his offence, saying, *I haue sinned exceedingly in that I haue done, Therefore I beseech thee now Lord, take away the trespasse of thy seruant, for I haue doone very foolishly.* You heare how hee stepped vnto the heauenlie throne, humblie confessing his trespasse, and desiring forgiuenes and mercie, and therefore obtained mercie. But I praie you, when you had committed the 2 Sam. 24:10

deed,

deed, did you not thinke that all was well? that it shoulde neuer haue been knowne? Ah, but sweet meate must haue sower sauce. Well, when God had awakened, when you were taken, what remorse of conscience did you suffer? were you disquieted in spirite, and sorie you offended GOD, as Dauid was? If you were not, you ought to be, the Lord giue you grace to doe so. It remaineth then, that you prostrate your selfe before the face of almightie god, acknowledging your offences, and that you craue mercie and pardon for the same, by the merits of Christ, and doubtlesse, you shall haue mercie, as Dauid had. But how had Dauid mercie? The Lord condemned him not (as hee might iustlie haue done) neither did he vtterlie forsake him, yet he punished him, and that most grieuouslie, with temporall punishment, by an offer that was made. *For the word of the Lorde* (saieth the Text) *came vnto the Prophet Gad Dauids seer, saying, Goe and say vnto Dauid: thus saith the*

2 Sa. 24. 11.

the Lord, I will offer thee three things, chuse thee which of them I shall doe vnto thee. So Gad came vnto Dauid and shewed him, and saide vnto him, wilt thou that seuen yeeres famin shall com vpon thee in 13
thy lãd, or wilt thou flee three months before thine enemies, they following thee, or that there be three daies pestilence in thy lãd: Now aduise thee, & see, what aunswer I shall giue to him that sent mee: And Dauid said vnto Gad, I am in a wonderful strait. Let vs fall now into the hand of the Lord (for his mercies are greate) & let me not fall into the hand of man. Thus we see how Dauid, when 14
hee heard the definitiue sentence of punishment denounced against him, when he was in a hard strait, did not fret and fume, stampe, and stare, & crie out against the Lords iustice, nether did he shew any tokẽ of impatience, but whollie recõmended himself vnto the lord, with a firm faith, & a liuely hope: (*for his mercies are great* faith hee) blessed Dauid therefore. Euen 2 Sa. 24. 14
so, it is not for you to bid the lord battaile (as it were) by your impatience,

patience, by your wailings and weepings, by your mutterings & murmurings, or by anie other your discontentments, but after the example of Dauid, commend your selfe into the Lords hands, and trust in his mercies, *for his mercies are great.* Now to the punishment. *So the Lord sent a pestilence in Israel, from the morning euen to the time appointed, and there died of the people from Dan euen to Beer-sheba, seuenty thousand men.*

2 Sam. 24.15

A grieuous certainlie and bitter punishment! Yet your punishment is lesse, although your offence were greater. Wherefore you are to thanke God, and greatelie to praise his holie name, for that hee hath shewed you more and greater mercie, then he hath shewed to his own seruant Dauid.

That

That God oftentimes dealeth more mercifully with vs, then we do perceiue he doth.

Sect. IIII.

Obiection.

YEa, but Dauid himselfe died not, the plague did not touche him, and therefore my punishment is greater, and farre more grieuous then was his.

Answer.

CErtainlie, the punishment due vnto your transgression and offence, is, or should be greater, then that which was due vnto Dauids, if the Lord in his iustice should deale with you; yet haue not you so grieuous a punishment enioined you to suffer, as Dauid

Dauid had, the Lord therein dealing more mercifullie with you. Touching that you saie, Dauid himselfe died not; true it is indeed, and yet was his punishment neuer the lesse, for so much as Dauid was a King; and vnto kings the liues of their Subiectes are as precious and deere, as their owne liues, yea, and more too: for the King oftentimes putteth himselfe and his kingdome in daunger, in the defence of his subiects. Yea the holie Ghost saith, that *Dauid spake vnto the Lord (when hee sawe the Angell, that smote the people) &*
2 Sa. 24. 17. *said: Behold, I haue sinned, yea I haue done wickedly: but these poore sheepe, what haue they done? let thy hand I pray thee, be against mee, and against my fathers house.* Thereby declaring the care that he had, for the preseruation of his innocente subiects, yeelding himselfe to suffer the punishments due vnto his offence. So then, by this example, you see how God punisheth the breakers of his ordinaunces and lawes in this world, with temporarie punishment, to the end hee maie

maie finde nothing in them wor-
thie of blame or reuenge, in the 1 Cor.11.32.
world to come: wherefore you
must not iudge harder of your
case, then you haue cause: you
are but one step from the heauē-
lie Ierusalem, and that is, to die
willinglie and well; speake foorth
the secrets of your hearte, and
giue God glorie, commit your
selfe wholie vnto his will, whome
you haue offended, euen GOD,
and aske forgiuenesse and pardon Iosh.7.19.
through the merits of Iesus Christ
our Sauiour, and you shall finde
comforte in your sufferings,
and afterward, euerla-
sting happinesse: *for*
his mercies 2 Sa.24.14.
are great.

Chap.

Chap. IIII.

Comfortes for persons wrongfullie condemned to Death.

That becausse wee haue deserued death by our manifolde sins, we ought to die willinglie, though otherwise we bee innocently condemned.

Sect. I.

WHosoeuer shall consider what Man is in himselfe, & not iudge otherwise, but that, if hee endure all the miseries of this life, and eternall torments in the world to come; hee suffereth no more

more then he hath deſerued, being as it were, the ſworne enemie of God, at vtter defiance with him, euer contradicting and repugning his holie will: for our ſenſes are ſwords to fight againſt him, our words blowes, and our works wounds; yea, our body, that ſhould be the Temple of the holy Ghoſt, is a ſink of all vncleanneſſe, our ſoule a moſt riotous and rebellious enemy vnto God; our vnderſtanding, quicke to repreſent vnto the will, inſtruments of ſinne; our will a common Curteſan, coueting and luſting after euery offer that ſhe likes; our memory, a regiſter of wickednesſe, for our ſinfull thoughts and fantaſies to feede vpon: finally, what part of our body, what power of our ſoule, whereof GOD hath giuen vs the vſe, but wee daielie abuſe to his diſhonor? warring againſt him, with his owne weapons, and employing our life, motion, and being, to the continuall prouoking of him, in whom we liue, moue, and haue our being? howbeit indeede wee doe but

What man is in himſelfe.

Act 17. 28.

throw

throwe dust at the sunne, which lighteth in our owne eies, and kicke against the prick. You must not therefore complaine of your rough handling, no not though you were worse dealte with, forsomuch as you haue deserued, not onelie temporall death of the bodie, but also eternall damnation, both of bodie and soule, by your grieuous sinnes, wherby you haue offended the Maiestie of God, & prouoked him to anger: let vs not saie, I am innocent, I am righteous, I haue not doone anie thing worthie of death. O let vs not play the Pharisies. *The wages of sinne is death* if wee die, then haue wee but our desert, for we cannot deny but that we haue sinned. There is no righteousnesse in Man. This was the fools paradise, into which the Galathians were broughte, who sought their perfection in the flesh.

Rom.6.23.

Galat.3.1.

Take heede then: Paul counteth thee a foole that goest this waie to worke. This is a stolne feather, it belongeth to a better Birde: it is the armes royall of our grand

graund Captaine Iesus Christ, it is the ensigne wherewith he triumphed ouer his enimies: *Which of you can rebuke me of sinne?* Oh let vs not robbe Christ of his honour! let vs not make Gods of our selues; for who is good but God? Let vs not forget whose children we be! O earth, earth, earth, that thou shouldest think so wel of thy selfe! *who can say, I haue made my heart cleane, I am cleane from sinne?* The more we seek to cloake our sinnes, the more they doe appeare. Wherefore, so iudge you of this your punishment, as of the rod of our heauenlie Father chastising your sins, which you ought to beare patientlie, magnifying the Lords goodnesse and mercies towards you, for that he correcteth you, but with a temporall punishment, *If we would iudge our selues* (saith Paule) *wee should not be iudged*; But *when we are iudged, we are chastened of the Lorde, because wee should not be condemned with the world.* Yet notwithstanding, concerning this fact which

N. W.

Iohn 8. 46.

mar. 10. 18.

Luke 18. 19.

Prou. 20. 9.

1 Cor. 11. 31. 32

is falslie imputed vnto you, for which also ye are innocentlie adiudged to die; happie are you and blessed, and blessed shall bee your portion, if you suffer this your iudgement willinglie and patientlie; *Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen:* he hath spoken it that will neuer change. Take it patiently then, for this is acceptable vnto the Lord: Murmur not, howbeit you be ignorante of the cause of your punishment; know that you are punished iustlie by this, in that you are iudged by him, whose iudgements can neuer be vniust.

Mat: 5: 10:

1 Pet: 2: 20:

That

That we must not reuenge our wrongs.

Sect. II.

THough others bee guiltie of this your iudgement, suffering, and death, as being the principall Actors, Procurers, or Fauorers of the same; yet you must willinglie forgiue them, and in anye case beware that you doe not breathe after Reuengement: *Vengeance belongeth vnto mee, I will recompence, saith the Lorde.* It is Gods office, we must not intrude our selues, wee may not vsurpe Gods office. *The Lord shall iudge his people.* Wee must not bee our own caruers, we must not reuenge, but leaue it vnto God, and to his ministers, whome hee hath appointed to execute iudgement and iustice; *He that seeketh vengeance shal find vengeance of the lord, and he will surely keep his sins. Forgiue* therfore *thy neighbor the hurt that he hath done to thee, so shall thy*

Heb:10: 30
Deut:32:35
Rom:12:19

Heb:10:30:

Syra.28:1.

sins be forgiuen thee also when thou
Mat. 6. 14. *praiest*, saith Syrach according to
that of our Sauior Christ: *If ye*
15 *forgiue men their trespasses, your*
heauenly Father will also forgiue
you. But if you do not forgiue men
their trespasses, no more will your fa-
ther forgiue you your trespasses. So
far should we be from reuenge,
that we ought to praie for our e-
nemies, Moses, when the children
of Israel had cuill intreated him,
& murmured against him; when
they were plagued therefore, he
Exod. 32. 32 prayed vnto the Lord, saying: *If*
thou wilt not pardon their sins, I pray
thee race me out of thy booke which
thou hast written. Christ also, whē
his enemies persecuted and cru-
cified him, cried to his Father,
Luke 23. 34. saying, *Father forgiue them, for they*
know not what they doe. Thus did
mat. 5. 44. Christ, & thus he commanded vs
to do, *Loue your enemies, blesse thē*
that curse you, doe good to them that
hate you, and pray for them which
hurt & persecute you, Stephen that
holy Martyr, when he was sto-
Acts 7. 60. ned to death, *he kneeled down and*
(as a faithfull seruant of Iesus
Christ)

Christ) *cried with a lowde voyce: Lord, lay not this sin to their charge.* Thus you see that you must not hate them that apprehended and accused you, albeit falslie, nor them that iudged & condemned you, though wrongfullie, neither yet your executioners: but you must loue them, and pray for thē: So God cōmanded, so Christ prescribed, so Christ himselfe did, so did Moses, so did Stephen, so did Paul & others. Wherefore should not you follow their precepts and examples? If you be a Disciple, you must follow your Master; If you are a seruant, you must obey your Lord: and if you be the child of God, you must do like Gods children, you must follow their steps; not forgetting how dangerous it is to auenge our selues: for *with what measure yee meate, it shall bee measured vnto you againe*, as appeareth in the Prophecie of Ezechiell: *Thus saieth the Lorde GOD, Because Edom hath done euill, by taking vengeance vpon the house of Iudah, & hath committed great offence, & reuēged himself vpon*

Leu. 19. 18. Deut. 22. 1. mat. 5 44. Luke 6. 27. Luke 23. 34. Exo. 32. 32. Act. 7 60. 1 Cor. 4. 13.

math 7. 2.

Eze. 25. 12.

vpon them: Therefore thus saith the
13 *Lord God, I will also stretche out*
mine hand vpon Edom, and destroy
Man and beast out of it, and I will
make it desolate, &c. And
14 *they shall know my vengeance,* &c. Reade out the whole Chapter.

Comforts taken from the examples of them that haue beene innocently adiudged to dy.

Sect. III.

Obiection.

ALas, I haue great wrong, and am verye hardlie dealt withall; I am falsly accused, violently apprehended, wrongfully imprisoned, and innocently condemned to die the death. Ah hard and heauie case.

Answer.

TRue it is: I graunt your case is hard & heauy, but yet not so hard

hard,nor so heauie as you take it: You saie you haue greate wrong, and are verie hardlie dealte with; admit this, so were all the Prophets and Apostles, & generallie, all Gods children before you:you are falsly accused,so were Naboth, 1 Ki.21:10.
Daniel and others : you are violentlie apprehended,so were they Dan:6:3: Gen:39:17:
also, so was Ioseph before them, & infinite others.You are wrongfullie imprisoned , so were they Mat:14:3:
likewise,so was Iohn Baptist.Lastlie,you are innocentlie adiudged to die,so wer al these,Naboth, Daniel,Iohn Baptist & Stephen, yea most of the Prophets & Apostles. Wherfore your case is not so lamentable as you take it,for it is a common thing in the Scriptures, among the children of God, to see the iust oppressed by the vniust,to see *the wicked deuoure the man that is more righteous then hee* , and to see the innocente and holie man put to death by the enemies of GOD,and of the Crosse of Christ . Nowe it remaineth that you doe like one that hath his house a fire,burning Acts 7:57: Habac: 1:13:

all

all in a flame, so that it is impossible to bee extinguished or quenched; who will throw out & fetch from thence all his treasure and iewells, that so he maie with them build another house. So must you do, let your old ruinous house burne, let it perish, seing it maie not be otherwise: onlie think and bestir your self how you may saue your treasure and your iewells; I meane your soule, by a true and constant faith in Iesus Christ our Redeemer, that so at the resurrection of the iust, you maie come vnto a new house, that cānot perish, but remaineth immortal for euer; for then you shall haue an incorruptible and a glorious bodie, which shall not be subiect to griefe, paine, sorrow, neede, and trouble, but shall enioie euerlasting peace and blessednesse.

N. W.

Com-

Comforts taken from the example of our Sauior Christs innocent suffering: with a briefe declaration of the same.

Sect. IIII.

Obiection.

YEt me thinkes I can hardly brooke these wrongs. for they are intollerable. Who can beare so many iniuries? So many reproaches? Yea the shame of the world and death it selfe, hauing committed nothing worthy these iniurious dealings? if I were a malefactor, it would not grieue me to be vsed thus.

Answer.

YEa then should it most of all grieue you, for you could not haue so much comfort, & ioie in your suffrings, hauing deserued Gala. 6. 14.

the same: whereas now being innocentlie condemned, you maie reioice in your afflictions, *inasmuch as you are partakers of Christs sufferings.* Looke vpon him and follow his steps. Who was more honorable or mightie then hee? who was verie GOD, euen the Sonne of God, *who being in the forme of God, thought it no robberie to be equall with God.* Who was more innocent then he? (*He did no sinne, neither was there guile found in his mouth*) euen by the confession of the Iudge himselfe who condemned him, Pilate I meane, who *tooke water and washed his hands before the multitude saying, I am innocent of the bloud of this* IVST MAN: *looke you to it.* His whole life was nothing but a perpetuall suffering, wherein hee was wearied, hungred, and thirsted; he was banished, slandered, and persecuted; he was tempted, he fasted and watched, he laboured, preached, and praied: hee sorrowed, grieued, and sweat water and bloud; yea, he that is holy, harmelesse, seperate from sinners, and

1 Pet. 4. 13. Mat. 1. 23. Psal. 2. 7. Iohn. 3. 16. Phil. 2. 9. Esa. 53. 9. 1 Pet. 2. 22. 1 Iohn. 3. 5. Mat. 27. 24 Iohn. 4. 6. Mat. 21. 18. Iohn. 19. 28. Iohn. 1. 13. Mat. 11. 18. Mar. 22. 46. Luke. 4. 1. Mat. 5. 2. Mat. 26. 40. Marke. 6. 3. Luke. 4. 1. Luke. 22. 44 Mat. 26. 38 Marke. 14. 33 Luke. 22. 44. Heb. 7. 26.

and made higher then the heauens, was betraid by Iudas, forsaken by his Apostles, apprehended by the Souldiers, without cause exclaimed against, wrongfullie accused, and vniustlie condemned to die; beeing haled from seate to seate, as if hee had beene some notorious Malefactour, and from Iudge to Iudge, yet suffered hee all thinges patientlie. He suffered many tauntes and checkes, hee was stripped, buffeted, and spit vpon. He was blindfolded, mocked, and disdainefullie crowned with thorns: Hee was crucified, tormented, and wounded; Hee became accursed of GOD, sustained his wrath: And at last, beeing the *Innocent Lamb of God*, being the lord and giuer of life, and being the *Iudge of the quicke and the dead*, he died a most shamefull death, hauing sentence thereunto, at the hands of a most false Iudge, a painted wall, one that had more respect to the common applause of the malignant, than vnto iustice. What Christian heart can thinke

Mat:20.49
Mar:14:50:
Mat:26. 57.
Mat,27.40
Mat:26 60:
Mar.27.24:
Mat.27.19.
Mat.26.56
Mat,27.2.
1 Pet.2.23
Luk.23.29
Mat.27.28
Mat.27.30
Luk.23.64
Luke 23.29.
Luke 23:29:
Mat.27.35
Mat.27.29
Iohn 18.15.
Gal.3.13.
mat.27.46
1 Pet.1.19.
Iohn 1.4.
Acts 10.42.
Phil.2.8.
mat.27.24.

thinke much to ſuffer, beeing mooued by this example of him that ſuffered ſo much for his enemies? He hath giuen vs ſuch a preſident, in ſuffering for vs, as it muſt needes ſeeme little whatſoeuer wee ſuffer for him.

Col.1.21. Pet.2.21.

It is a hard hart, that cā not requite one with one.

There is no greater inticement vnto loue, then to preuent the louer; and too hard is that heart, that, if it would requeſt loue, is not content, at the leaſt, to requite it: where was euer anie, that either ſought ſo much, or bought ſo deare, the loue of anie creature, as Chriſt did ours? What hath a man more then riches, honor, and life? All this ſpent Chriſt in winning of vs; as for his riches, he that created all things, was borne, and died naked; concerning his honor, he that *thought it no robbery to bee equall with God*, was ſcorned and executed with theeues: touching his life, hee that is Lord of life, was bereaued thereof, by a moſt vilde, deſpitefull, and ſhamefull death. Shall the loue of a mortall friende, not onelie moue

Iohn 15.13. Galat.2.20. Epheſ.5.2. Iohn 1.3.

Phil.2.9.

Iohn 1.4.

Note well.

moue vs, but enforce vs to loue him againe? shall his perils for vs make vs eager of perils for him, because thereby, both our loue to him is best witnessed, and his loue to vs most confirmed? and shall not this loue of an immortall Louer, who tendereth vs more then our selues, & in all respects deserueth to haue his loue counteruailed; shall it nor, I say, be able to enflame vs, with desire to suffer with him, and for him, to testifie our affection, with continuing the same in the midst of our afflictions whatsoeuer? Let not therefore the crosse aduentures that betide you, dismay you; Let not the crueltie of your enemies, the sharpenesse of your miseries, the continuance of your afflictions, daunt your courage. Follow the example of your grād Captaine, who *when he was reuiled, reuiled not againe, when he suffered, hee threatned not, but cōmitted it to him that iudgethrighteously:* Why should you cōplaine of your bad vsage, seeing your Lord & master was thus cruelly hādled? 1.Pet.2,23.

Is

Mat.10.24. Luke 6.40. iohn 13.16. iohn 15.10. Luke 23.31.

Is the Disciple aboue his Master? or the seruant greater then his Lord? If they haue done thus to the *greene tree*, *what shall bee done to the drie?* If Christ, hauing deserued nothing, did suffer so horrible, so bitter, and so grieuous torments, why should we his seruants, who haue so often, by our enormious sinnes, and wicked deeds offended God, and prouoked his wrath against vs, and so often deserued hell; why should we, I say, repine, frowne, and grudge to suffer some small punishment, seeing it is the Lords will we should doe so? Yea, why doe wee not suffer any temporall affliction willinglie, and cheerefullie, and patientlie? *See lib. 2. ca.5.sect.25*

CHAP.

CHAP. V.

Comforts, for such as suffer Persecution, or Death, for the testimony of a good conscience, in matters of Religion or Iustice.

Whereof it commeth that the wicked doe persecute the godly.

Sect. I.

AS the ship, while it roueth vppon the maine sea, much like a castle, or a common-wealth standing by it selfe, hauing all the sailes hoised vp, swolne with the wind, and the banners displaied; with a very pompous and magnificent

nificent shew, danceth, and skippeth vpon the waues, alluring euery passenger to behold and admire her pride: but when shee is come to the hauen, the sailes being gathered, the banners taken in, and the ankers cast, she lieth quietly in the rode, the searchers ransacke her, and force her to pay custome: then is she little regarded or set by: euen so fareth it with the children of God, when they roued in riot, and sailed vpon the swelling surges of wordly vanities, following the tide of a conscienceles course, ranged at their pleasure without controlement, and had the fauourable gale of authoritie to waft them forward, and the seemelie saile of Honor & Pompe, to make them dance and skip; then were they admired of the people, & esteemed as excellent personages, honest men, and good fellowes: but now yeelding at length vnto the calling of God, hauing retired themselues into the port of a religious Profession, of a holie and innocent conuersation in the feare of GOD, they

The world rageth against the children of God, when they forsake it.

they are straightly searched and sacked, their sailes gathered, their wind become boisterous & tempestuous, their glory disgraced, & themselues exposed to infinit & innumerable calamities, & little or nothing esteemed. The blind man, *Iohn.9.6.18* so long as hee continued in his blindnes, was neuer molested nor called in question: but so soone as his eies were opened, then both he and his parents were presently conuented. The lame cripple that *Iohn 5.5.* was diseased eight & thirty yeers, had laine long at the Poole Bethesda, & al that while no man rebuked him; but so soone as Christ had cured him, as he did execute his commaundement, the Iewes reprehended and rebuked him, for carrying his bed on the Sabbath day. So the diuell seekes to blast our Religion and profession in the bud, before it grow, either to flower, or fruite: and therefore doth hee continuallie persecute vs, which notwithstanding is a very good signe, that we are deliuered out of his power: otherwise he would neuer pursue vs so hotly *8* *10* *The diuell enuious of our weldoing.*

So

So then, seeing we are in the right way, let vs run on, and constantlie continue our course vnto the end: They that will take the start of profession, are like wild colts that are frighted with shadowes, seeing they feare tribulation in this world, which indeed is but a shadow, in respect of that in the world to come. It is not for him that will be a Christian, to regard the slaunders and scornings of men, or to abandon his holy profession for their sakes, seeing it is but a slender excuse, to alleadge the feare of words of a subiect, as a iust impediment, of not performing our dutie to our soueraigne. It were a great follie of the blind, to deride and scorne others, because they see; or for the cripple, to contemne those that are sound of limbs, because they limp not; but much more sottishnesse were it for a man that seeth, to goe blindfold, or to put out his eyes for the blind wretches scoffing; or for the sound man, to halt or maime himselfe for the cripples sayings. He that leadeth an holy life,

How absurd backesliders be.

Note.

life, and walketh vprightlie in the feare of God, is despised and scorned of him that followeth after vanitie, and treadeth infamous paths: but *he that dwelleth in heauen shall laugh them to scorne, the Lord shall haue them in derision.* Psal. 2.4.

When wee giue our names vnto Christ, and become his Disciples, then doe wee enter into a rough profession, (like a grape to the vine-presse) that is bound to bee at continuall defiance and enmitie with the vanities, pleasures, and praises of this world; and therefore, what can we looke for at the hands of the worlds friends but hatred and persecution?

The more the waues and billowes beate against the rocke, the more are they broken and turne into a vaine foame or froath, and yet the rocke neuer the weaker. So let the malice of our Aduersaries rage against vs, our rocke is impregnable, if we cleaue vnto it; hurt themselues they may, but cannot harme vs: the Iewes *their heartes brast for anger, and they gnashed their teeth* at Stephen, Acts 7.54.

and

and yet was hee nothing mooued or terrified at their furious spight: we must make no more account of the obloquies and reproches of our enemies, then this holie Martir did of the malice and madnesse of the Iewes.

That we must patiently suffer persecution and affliction for Religion or Iustice sake, and why?

Sect. II.

COunterfeit gold feareth the touchstone: If wee feare triall, it is because we are counterfeits, full of incredulitie and vnbeliefe. If wee had builded vpon the foundation Christ Iesus, *golde, siluer, and precious stones:* wee should not bee afraide that our workes should bee made manifest in the day of the Lorde, but being perswaded in our conscience,

1. Cor. 3. 11. 12.

science, that wee build *with hay, straw, and stubble*, wee cannot chuse but be timerous and feare-full to come neere the fire, lest there should be any triall made of our works, or that our faith should melt away in temptation, as waxe against the Sunne, and thereby make it manifest, that it was a false and counterfeit beliefe. The house that is builded on a Rocke, will not feare the fall of raine and haile, or the blasts of wind, or the beating of the waues: The medow or field which hath sufficient moisture, will not feare the drought and heate of sommer; Neither will the tree that is planted by the water side, feare lest his leafe wither: nor we feare the brunt and heat of persecution, if our faith be strong & liuely, especiallie considering how profitable and necessarie they are vnto vs. Affliction is not onelie the liuerie and cognisance of Christ, but the verie principall and royall garment which himselfe was clad with in this life. A souldier reioyceth to put on his Captaines harnesse,

Ibid.

The cõstant Man neuer feareth the Triall.

Affliction is Christs liuerie.

harneſſe; and a Diſciple cannot miſlike to be like his Maſter: In vaine doth he claime the name of a Chriſtian, that will not imitate Chriſt. If we be Chriſtians, Afflictions muſt be our coate, and Perſecution our liuerie. He is an vndutifull and vngratious Child, that is aſhamed of his Father: he is a malapert ſeruant, that refuſeth to weare his maſters liuerie: and hee of all others, a moſt vngratefull creature, that doth not willingly and ioyfullie accept the liuerie of God his maſter. Vriah the Hittite, when Dauid bade him *goe into his houſe* and waſh his feete, and ſo to take his eaſe, hee like a true Iſraelite anſwered. *The Arke, and Iſrael, and Iudah dwell in tentes, and my Lord Ioab, and the ſeruants of my Lord abide in the open fields: ſhal I then goe into mine houſe to eat and drinke, and lie with my wife? By thy life, and by the life of thy ſoule, I ſhall not doe this thing.* Hee thought it an odious thing, to haue better lodging, then the Arke of the Lord, the captaine of the hoſte, and his fellow-

2. Sam. 11. 8.

11.

low-souldiers, and therefore hee lay not on a soft bed, but on the ground, *at the doore of the Kings palace*: So our Arke, euen our Captaine Iesus Christ, and our fellow-souldiers the martyrs, lay on the bare ground, and suffered great afflictions & persecutions; and wil we looke to lie and to fare better then they did? Shal Christ lie in the manger, and we ruffle it out in our palaces? shal he mourn in sackcloath, and we bath in plesure? Shall hee fighting in our defence, be wounded and crucified among theeues? and shall we disport and solace our selues with fond and vaine delights? Shall he be pierced throgh with the sword of Gods iustice for our sinnes, & shall we be vnwilling to suffer any thing for our selues? Oh vnnaturall Children that we are! that hauing before our eyes the most bloodie slaughter of our Sauiour, we being by his blood like Pelicans yong-lings, reuiued, and raised from death to life, will not yet learne the greatnesse of Gods loue, nor consider how greatly we

9

Oh note.

are

are bound vnto him, and how much wee ought to suffer for his sake, that regarded not his owne life, to saue vs, See *lib. 2. cap. 4. sect. 4.* Whatsoeuer wee suffer for him, it is much lesse then he suffered for vs, so that it is impossible for vs euer to come out of his debt. We owe our selues wholly for our first making, and what can we adde more for the redeeming, especially seeing we were not so easily redeemed, as wee were made? In our creation Christ gaue vs our selues, in our redemption he gaue vs himselfe, thereby restoring vs to our selues. Therfore thus giuen at the first, and restored againe when we had lost our selues; wee owe our selues for our selues; and owe our selues twice. But now what shall wee repaye vnto our Lorde for himselfe? Though wee could repay our selues ten thousand times, yet what are wee in comparison of Christ the Sonne of GOD? so then, though wee had as manie liues to spend, as drops of blood to shed, we could not recompence his

N.W.

his loue: and how willing then should wee be to say with Peter, *Though I should die with thee, I will in no case denie thee,* And with Thomas, *Let vs also goe, that wee may die with him.* The seruant will hazard himself in his masters perils, and fight his quarels; and the dog, an vnreasonable creature, by the instinct of nature, for a bone, or a crust of bread, will run vpon the sword in his Masters defence, though the daunger bee neuer so desperate. And shall we be more vnthankefull than an hireling? and more vnnaturall then a bruit beast? And that towards him that hath bin so bountifull vnto vs?

Mat. 26. 35. mat. 14. 31. Iohn. 11. 16.

That it is a blessed thing to suffer persecution for Religion or Iustice sake.

Sect. III.

THE long and continuall experience of Gods Children subscribeth vnto this trueth of the holie Scriptures, *that wee must through many afflictions enter into the kingdome of God.* This is the Lot of the faithfull. So the *author and finisher of our faith*, Christ Iesus himselfe was made perfect. Into this similitude wee are likewise predestinate, that we should first die with him, and then raigne with him, for *all that will liue godly in Christ Iesus shall suffer persecution.* Let vs not refuse therefore that condition of life, in which we haue the fellowship of all the Saints of God: but let vs remember, that our Master Christ hath straighly charged vs, if we will be his Disciples, there is no remedy, we must needs take vp his Crosse dailie,

Act.14.24.
Heb.12.2.
Mat:5:48:
Rom.8.29:
2.Tim.2.12.
2.Tim.3.12:
Luke 9.23.
Mar.8.34.
Mat.5.10.

dailie, and follow him. *Blessed are they* (saith our Sauiour Christ) *which suffer persecution for righteousnes sake, for theirs is the kingdom of heauen: Blessed shall ye be when men reuile you, and persecute you,* 11
and say all manner of euill against you for my sake falsly. Reioyce and bee glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you. 12
Blessed are yee when men hate you, Luke 6.22.
& when they separate you, & reuile you, and put out your name as euil, for the son of mans sake. Reioyce ye 23
in that day, and be glad, for behold, your reward is great in heauen. So saith Christ, who is the trueth it selfe, and cannot lie. And so say the Apostles after him. *Blessed is* Iames 1. 12.
the man that endureth tentation (that is, affliction or persecution whereby the Lord trieth him) *for when he is tried he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* Iames 5. 11
Behold, we count them blessed which 1
endure. Blessed are ye, if ye suffer for 1. Pet. 3. 14.
righteousnesse sake. If yee bee railed 1. Pet. 4. 14.
vpon for the name of Christ, blessed

are ye, for the spirit of God resteth vpon you. Wherfore, if it be a blessed thing to suffer persecution for the name of Christ, and for righteousnes sake, as no doubt it is, & that a great blessing, yea the greatest of all, to wit, euerlasting vnspeakeable ioy and felicitie in the kingdome of heauen, where wee shall see God euen face to face in glory, why then should you faint vnder the crosse, which God hath laid on you? Why doe ye not rather reioyce (as the Apostles did) for that you are *counted worthy to suffer for Christs sake?* You are brought into the stage of martirdome, to fight for the crowne of eternall life. Fight manfully for the crowne of saluation, take courage and patience; it is better to die a thousand deaths, than to bee separated from the Lord; if you confesse Christ boldly before men in earth, Christ will confesse you before his Father which is in heauen; where Christ shall say vnto you, as the man said vnto his good and faithfull seruant. *Thou hast beene good and faithfull in little*

Acts 5.41.

Mat.7.32.

Mat.25.21.

tle, I will make thee ruler ouer much. Enter into thy Masters ioy.

Of the benefits that the crosse or affliction bringeth vnto vs.

Sect. IIII.

WHerefore should wee bee dismaid? and why should we feare the brunt of persecution, or the weight of the Crosse; seeing wee are so many wayes comforted and eased by the same? There is no way, nor path vnto life, but by the Crosse. Oh how glorious is that Crosse, which bringeth the bearer of it to so glorious an end! The Crosse doth make for the good and saluation of the Elect: It maketh vs happy and blessed. And what greater happinesse can there be, than to bee at conformitie with Christ, which the Crosse dooth worke in vs. The Crosse bringeth patience, it trieth our faith, it confir-

Acts 14:22
gala:6:14
luke 24:26
Rom:8:28
psal.119:71
reuel:2:10
Mat:5.10,11
iames 5:11
1:Pet:3:14
1:pet:4:14
1:Pet:4:13
Rom:5:3
iames 1:2,3
1:Pet:1:7
Rom:5:4

Num:21:7: nehem:9:27 psal: 119:71: esay 26:16: hosea 6.1:

meth our hope, it causeth vs to acknowledge our sinnes, and to flie vnto God for helpe and comfort. It maketh vs to feele and to know our owne imperfections, frailtie, and miserie, and thereby the necessitie of Gods help, protection, and succour to supplie our wants. The Crosse to Gods Children, is a most sure testimonie of the loue of God: and hee that beares the Crosse, shall haue ioy and comfort at the last; yea he that patientlie endureth the crosse, shall receiue *the crowne which the Lord hath promised to thē that loue him*: for vpon him the spirit of God resteth. Hee that beareth the Crosse, shall not be condemned with the world. By the Crosse we learne what obedience wee owe vnto God. The Crosse doth beget in vs, hatred and contempt of the vanities of this present life: It inuiteth and stirreth vs vp to the meditation of the life to come: It maketh vs to know our enemies, and to perceiue the pestilent venome of Sathans malice against our good and happie state:

Pro:3:11:12: hebr:12:6: 1.pe:2:19:20 Luke 6:21: matt:5:4:

James 1:12: 2:tim.2:11: mat:5:12: rene:2:10: 1:Pet:4:14: 1.cor:11:32: Psal:119:67:

Psal:119:71: Actes 14:12:

state: It causeth vs to looke better to our paths, and to amend our liues. The Crosse is the furnace, in which God fineth and purifieth his gold: it is the mould, into which God casteth his children, to frame them, and to make them like the Image of his Sonne Iesus Christ. The Crosse is the suite and liuerie that Gods children are clothed withall, in this vale of woe and miserie. And lastly, the crosse is the earnest & beginning of all consolation and glory. How is it then, that we feare and flie from the crosse, that is so many wayes profitable vnto vs, Let vs bee constant and firme, and feare not the blasts of persecution, nor the stormes of affliction; Let vs be like vnto that wise man, that builded his house vpon the rocke, which the raine and wind could not beate downe, because the foundation thereof was laide sure vpon a rocke. Let not the winds of Triall blowe downe our building and faith in Christ Iesus, that firme foundation and sure corner-stone; neither shall it

Esay 26.9. Zach. 13.9

Rom. 8.29.

Mat. 7.24.

25

1. Cor. 3. 11. Mat. 21. 40.

(bee

(bee yee sure of that) if wee haue builded well and rightly, as wee should.

That our afflictions are foreseene and appointed by God and therefore to be taken in good part.

Sect. V.

IF you would consider three things, you would not maruell so much at your crosse and persecution: First, *What you bee:* not counterfeits, not hypocrites, not worldlings, not the children of Satan; but Gods elect, a chosen generation, and the children of the most High. Secondly, *Where you be:* Not in heauen, but vpon earth, not at home, but in a strange countrey. Thirdly, *Amongst whom you are.* Euen in the midst among your enemies, *as sheepe among the wolues*, being assaulted on euery side, on the right hand, and on the left. And now,

Mat. 10. 16. Luk. 10. 3. 2. Cor. 6. 7.

is

is it maruell, that Gods children being ina strange countrey, & amongst their enemies, shall bee persecuted? No surely, it is not: neither doth this your affliction come by hap hazard (as they say) but by the good prouidence of God, as Christ, and his Apostles by the same spirit foretold, saying, Beware of men (saith Christ) Mat.10.17. *for they will deliuer you vp to the counsels, & will scourge you in their synagogues. And ye shalbe brought to* 18 *Gouernors & Kings for my sake, in witnes to them, and to the Gentiles.* 21 *And the brother shal betray the brother to death, & the father the son, & the children shal rise against their parents, & shall cause them to die.* 22. *And ye shall be hated of all men for my name, but hee that endureth to the end, he shalbe saued. If any man* Mat.16.24. *will follow me, let him forsake himselfe, and take vp his crosse & follow me. For whosoeuer will saue his life,* 25 *shall loose it, and whosoeuer shall loose his life for my sake, shall find it. Yee shall weepe and lament, but* Iohn 16. 20. *the world shall reioyce, but your sorow shalbe turned into ioy.* It were

infinite to cite all places of holy Scripture which might bee aleaged for confirmatiō hereof. I will aleage one place more of the Reuelation, which is this. *Feare none of these things which thou shalt suffer, beholde, it shall come to passe, that the diuell shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation ten dayes, be thou faithfull vnto the death, and I will giue thee the crowne of life.* Reuel. 2. 19.

Here *the Authour and finisher of our Faith* Christ Iesus, euen *hee that is first and last, which was dead, and is aliue*, exhorteth and stirreth vp his souldiours to be of good courage, and to prepare themselues vnto the spirituall battell. For hee saith, *Feare not*, not only by perswasions (as earthly Captaines doe) but by giuing strength; so that, let all the Diuels in hell come, when he saith, *Feare not*, we are safe enough. *If God be on our side, who can be against vs?* What an excellent consolation is this, euen to forewarne vs of daungers to come, and to bidde vs shake off all feare? Hebr. 12. 2. Reuel. 2. 8. Rom. 8. 31.

The diuell is the principall author of persecution.

The

The diuell ſhall caſt ſome of you into priſon, ſaith he, thereby ſhewing who is the principal authour and factor of perſecution; *the Diuell*, to the end we may know, that wee haue not to deale with fleſh and blood, but with the Prince of Darkeneſſe, wherefore our weapons muſt be ſpirituall, and not carnall: for although the magiſtrates do ſeeme to doe it, yet are they but the diuels inſtruments: He lets them a worke, he inflameth their hearts, he is the bellowes to blowe vp their wrath againſt the poore members of Chriſt: and therefore, ſeeing wee combate with ſuch a captaine, we muſt take the *ſhield of Faith*, and the *Sword of Gods Spirit*, or elſe we cannot fight long without ſome grieuous wound. But doth the Lord giue vs vp altogether into the hands and power of the diuell for our ouerthrow and deſtruction? No: *That ye may bee tried* (ſaith he.) Oh ſweete comfort! We muſt ſuffer affliction, not for any harme to vs, but for our great good & ſingular cõmodity.

Ephe. 6. 12

Perſecuting Prieſts and Magiſtrates are the Diuels inſtruments.

Ephe. 6. 16. 17

Perſecution is but a trial

My

Iames 1.2. *My brethren, count it exceeding ioy, when ye fal into diuers temptations,* saith Iames. *Why so?* a man might
1.Pet.1.7. say. Peter answereth, *that the triall of your faith, being much more precious thē gold that perisheth (though it be tried with fire) might be found vnto your prayse, and honor, & glory, at the appearing of Iesus Christ.* So then we must be cast into the furnace of afflictions, to haue the drosse and mixture burnt out, to be fined, & to be made more pure, cleer, & bright. Is not this a good comfort! Who will not reioyce in that which is for his great good? yet howbeit, we see, and feele by experience, that afflictions doe vs good; our fraile nature wil hardly endure thē long, we waxe soone weary, & are ready to faint, if we thinke thē like to continue long. How long then shall wee abide in the fiery furnace of afflictiōs? must we remaine there a thousand or a hundred yeeres? euen this time, beeing compared with eternitie, seemeth but a moment, & indeed is but very short. But must wee continue there so long?

What effect Persecution worketh in the godly.

Heb.12.11.

long? No: we shall be afflicted for the space of tenne, not yeares, nor moneths, nor weeks, but daies: *You shall haue tribulation ten dayes* (saith the Lord.) Sweeter and sweeter! For ten dayes (saith hee) thereby denotating some short continuance of time. Oh good god! wilt thou that the wicked bee punished in hell fire for euer and euer, and that not for triall, but for torments; and that thy children suffer, not to torment them, but to trye them; not in hell, but in this world; not the paines of hell, but a little affliction, for such a short time; no longer then tenne daies? *Blessed bee the name of the Lord*. Oh, how much are we beholden vnto thy gracious and mercifull goodnesse therfore? The Lord make vs thankful for these cōforts. Now seeing the time of our triall is so shorte, what followeth? shall we be restored againe to our former estate, libertie, and health of body? No, What then? The lord saith, *be thou faithfull vnto the death, & I will giue thee the crown of life*. Sweetst of all!

Persecution doth neuer continue long.

Iob.1.21

Psal: 8: 4. al! *What is man (Lord) that thou art mindfull of him, and the Son of man that thou visitest him?* Shall we be crowned kings, to raigne with Christ for euer after such triall? O blessed shall that triall be, whose end is such a blessing! yet note, that this promise is not absolute, but dependeth vpon a condition. *If thou continue faithfull vnto the death.* If we fight valiantlie vnder Christs banners for a while, and then faint, and be ouercom, what shall it profit vs? If we put our hād to the plough and looke backe, what shall it auaile vs? Such a one is *not fit for the kingdom of heauen.* But if we will be conquerours, we must perseuere vnto the death. We must continue still, *He that continueth vnto the end, he shall bee saued,* saith Christ. If we yeeld vnto the enemie, if we stoupe to sin, if we consent to the world, & giue place to the diuel, we are not worthie to be crowned with *the crown of life.*

In the time of persecution we must be constant, if we will be crowned. Lu. 9. vlt.

Mat. 24.

That

That we ought not to be dismaied at persecution, forsomuch as our cause is good.

Sect. VI.

THe equitie of the quarrell honoureth the combat, and the goodnes of our cause, assureth vs of finall victorie. A circumspect and wise Shipmaster, when he goeth to the sea, and launcheth out from the shore, laying aside the remembrance of his wife and children, of his house and family, employeth bodie and mind, strength and wit, onelie to the due performance of his office, in resisting the stormes, in auoiding the dangers, and in directing his shippe to the intended hauen: when we are lanched out of the port of earthlie prosperitie, we must set aside al worldly care, and display the saile of our soules vpon the mast of the crosse and afflictions; we must betake vs to the tackling of constãt profession of the Gospel of christ, and

The goodnes of our cause ought to assure vs of the victorie.

and keep our hand vpon the ſtern of godly & religious conuerſatiõ; and beeing ſeperated from the world, we muſt liſt vp our eies to heauen, and direct our courſe by the motion of the ſtars & planets; I mean by the examples of Chriſt and other the children of God: ſo hauing Chriſt for our Pilot, and the inſpirations of the holy ghoſt for our gale, we may ſafely ſaile through the ſtorms of perſecution, paſſe the rocks of alluring occaſions, auoide the ſhipwrack of a good conſcience, ouercome the ſurges of worldly pleaſure; and finally, ariue at the hauen of life, & port of perfect felicity. Our enemies are mighty, their force verie great, their vantage not vnknown, their malice experienced, their torments to fleſh and bloud intolerable; yet our Captaine hath alwaies conquered, our cauſe was euer aduanced, and our predeceſſors with the loſſe of their liues confounded their aduerſaries. Wherefore ſhould wee haue leſſe hope of victory, thẽ they had? We gather our flowers of thorns, & of

The might and malice of our enemies ought not to dant our corage.

briars

briars we reape our fruite; If the stalke wound, the flower healeth; if the reaping be troublesom, the fruit will be the more delightsom. We must not think that the sea is not deep, because the shores be shallow, nor deny the heauē to be cleare, because it is sometimes ouercast with clowds, nor the earth to be fertill, because in some places it is vnfruitefull: So we must not thinke that the harueſt of a good conscience is lost, though it be interrupted with som sorowful showres. We are Christians, a chosen generatiō; we fight against the world and Prince of darkenesse, a strong aduersarie; our quarrell is the defence of Christs Gospell, an honourable cause: our Captain is Christ Iesus, a victorious champion: our banner is the crosse, a heauy burden: our armor is patience, an vnconquerable shield: our battail persecution, a sharp skirmish: our victory death, a bitter potion: and our triumph martyrdome, a comfortable affliction. N. W.

That

That their estate is very dangerous, that neuer suffer affliction.

Sect. VII.

AS it is a blessed thinge to suffer persecution or affliction (as is before declared) and a sure token and sign of Gods fauour and loue, according to that, *Whom the Lord loueth he chastneth*: So is it a most ruful scurge of God, and a token of a reprobate soule, to be suffered to enioy continuallie all sorts of delights, and to haue no crosse to trauerse our comforts, according to that saying, No greater temptation, than neuer to be tempted. *I will lay my vineyard waste, it shall not be cut nor digged*, and so shall it wax wilde, fruitlesse, and full of weedes. The Oxen that are designed to the slaughter, are suffered to run and range at their will in pleasant pastures,

Sect. 3:

Heb. 12. 6:

Esay 5. 6:

stures, but those that are appointed to liue, are sent to the plough, yoaked, and daylie tired: Euen so are the wicked giuen vp to their own hearts desires, and permitted to walke in their owne counsells. Psalm 81:12
They are not in trouble as other men, neither are they plagued with other men, Therefore: *Pride is as a chain* Psalm 73:5, 6
vnto them, and cruelty couereth them as a garment: Their eies stand 7
out for fatnesse: They haue more then heart can wish. But the faithfull are loaden with labour, wearied with watchings, being daily afflicted and persecuted. The theeues liue in delights, and of other mēs spoile; they wallow in wealth and pleasure, till they be brought before the Iudge: so do the wicked, till the time of their account com: but then shall they be thrown into flouds of fire: for there shal com a iudgement that shall make the wicked to wither, and the faithfull to florish. Better it is to be chasticed with Gods children, thē to bee spared and pampered with the vassailes of Sathan; better to be cut and pruned with the fruitfull

full Vines, then to be laide waste with that which is wild, and in the end, to be quite cut down, to make fewell for the fire. Then are sinners most miserable, when they are left in their sinnes, without correction. The Oake is of a statelie growth, full of faire leaues, casting a pleasaunt shaddow, yet the fruit thereof serueth but for swine. The Temples of the Aegyptians are verie statelie and sumptuous buildings, garnished with varietie of marbles, pleasaunte portraitures, and curious workes, and all the rowmes adorned and decked with gorgious furniture, and greate maiestie: But if a man goe into their secret chappells, and viewe the God for whose honour all this is vsed, hee shall finde some ouglie viper or Crocodile, or some other venomous Serpent: So is it with the men of this world, their houses are costly and glorious: their garments and attires, fayre and precious, their bodies personable and comelie: but enter into their inmost room,

When sinners be most miserable.

All is not gold that glistereth.

and

and consider what is harboured therein, and you shall find within all this pompe and brauerie, a monstrous ougly creature, a sinfull soule in the state of damnation, drowned in securitie, and in all vice and wickednesse. The fish will merilie floate, and turne too and fro, and leape at the baite, and reioyce if he catche it; then will the fisher pull his line, and the hooke will fasten in the fishes guills, so that the poore fish is taken: *So are the children of men snared in the euill time, when it falleth vppon them soddaynelye*: then for libertie shall they reepe restrainte, and for their daintie bittes, eternall torments. Eccl. 9. 12.

Wherefore GOD chasteneth his children in this life: and if they cannot bee wonne with easier remedies, when hee seeth them run astray, he holdeth them backe with the harde bis of aduersitie, and hedgeth them in with the thornes of tribulation. The vanities of this world cast vs into

into such delightsome frenzie, and lull vs so daungerously a= sleepe, that manie in a fran= tike fitte of licentiousnesse, runne headlong to perdition, and while they reioyce, they raue; and manie, in a carelesse and secure kind of life, sleepe them= selues to death; like wounded wretches sleeping in theyr graues; and therefore GOD scourgeth his children with the rodde of tribulation, to tem= per and staie the raging moodes of the frantique, and to rowze the deade sleepers out of their lethargie. *See lib. 1. cap. 5. Sect. 2.*

That

That whosoeuer will bee ashamed of Christ, Christ will bee ashamed of him.

Sect. VIII.

SVch was the excessiue loue of Christ, thirsting for the saluation of mankind, that he hath shewed vs his feete nailed, to attend our comming: his side open, to giue vs entrance; his armes stretched out, readie to embrace vs: his head enclined, to affoord vs the kisse of peace: his eies shut to all our offences, his eares vnstopped, to heare our petitions, his hands open, to inritche vs with gifts: and a multitude of bleeding wounds, euen while he was wrastling with the wrath of God, and sorrowes of hell, to shewe how intirelie he loued, and how dearelie he bought vs. But many like the stiffenecked Iewes, nothing mooued with this excessiue loue, contemne all his inuiting, being, not onlie

How Christ declared his loue towards vs.

onely dull & deafe at his calling, but with sauage and barbarous crueltie with their speares of sin, they wounde and crucifie againe to themselues the Sonne of God, as much as in them lieth. Many are ashamed to confesse Christe and his Gospell in the presence of his enemies, before them that haue authority and bear the sway in this world: little regarding, or rather contemning the threatnings of Christ. *Whosoeuer shall confesse me before men, him will I confesse also before my Father which is in heauen, But whosoeuer shal deny me before men, him will I also deny before my father which is in heauen:* and that of the Apostles, *If we deny him, he will deny vs.* O let vs consider this, and be not afraid to confesse Christ boldlie, though it be with the danger of our liberty, or life it selfe. For Christ will render vengeãce to them that hated his Gospel, they shall know whose word and trueth it was, which they haue so despitefully reproached and denied: *Vpon the wicked shall he raine snares, fire and brimstone,*

Hebr.6.6.

Mat.7:32.

33 marke 8.18. luke 9.26.1. luke 12.8. 2 Tim.2.12.

stone, and stormie tempest, this is the portion of their cup. But you that can find in your heartes to suffer persecution for the testifying of Christ and his trueth: it is a *sure taken of the righteous iudgement of* 2 Thes.1.5
God, that you may bee counted worthy of the kingdome of God, for the which ye also suffer. For it is a 6
righteous thing with God, to recompence 7
tribulation to them that trouble you, and to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels: In flaming fire rendring vengeãce to them that 8
do not know God, and which obey not vnto the Gospel of our Lorde Iesus Christ, 9
which shall be punished with euerlasting perdition, from the presence of the Lord, & from the glory of his power. Heauen is like vnto
a city builded and set vpon a broad 2 Esdr.7.6.
field, full of all good things. The en- 7
trance thereof is narrow, & in a dã- 8
gerous place to fall, and there is fire at the right hand, & a deep water at the left. And ther is but one path betwixt thẽ, euẽ betwixt the fire & the water, so that there could but one mã

9 *go there. If this city were giuen vnto a man for an inheritance, if he neuer went through the perill before it, how could hee receiue his inheritance?* Wherefore, seeing the way Math. 7. 14. *is narrow and strait*, that is full of troubles and afflictions, that leadeth into heauen, that most ioyfull and pleasant city of euerlasting life: let vs not stagger, or look backe, but go forwards, through thicke and thinne, yea, euen through death it selfe; for it is he that leadeth vs to our iourneyes end, it is Death that brings vs to the gate of euerlasting life. Let vs not bee afraide then to die: blessed is that death that leadeth to so ioyfull an end.

That

That worldly pleasure, wealth, &c. should not withdraw vs from the confession of the truth.

Sect. IX.

Obiection.

ALas: am I so fooliſh as to forgoe so many goodlie manors, such fair liuings, such coſtlie treasures, vpon a conceite only, or an opinion touching religion. How can I away with the loſſe of theſe pleaſures which I may enioy for a long time, euen at my hearts eaſe? What? ſhall I caſt my ſelfe wilfully away? I obtained of late an honourable Office, & enioyed the ſame for a ſhort time: Hitherto I haue got little or nothing by it; now

the profit commeth in, and shall I leaue that so soone which I haue gotten so hardly? Oh precious iewell, and rich pearles. haue I enioyed you but for such a short time, and now must I leaue you, and know not who shal possesse you. No, no, I cannot do it, I may not, I meane not.

Answer.

SAtan suggesteth these worldly toies into your mind, to the end you should consent vnto him (who enuieth your happy estate, and would faine haue you wrapped in the same condemnation with himselfe) and fall down and worship, not the Lorde, but the dragon, the old serpent, the diuel, that great beast & his image; and so commit fornication with the whore of Babilon, togither with the Kings of the earth, with the Locusts and other false Prophets, that you should reioyce and

Reu.12.3.
Reu.13.1.
Reu.17.3.
Reu.9.3.

and be pleasant with her, and bee drunken with the wine of her fornication. Shall worldly *vanitie* Eccl.1.2: cause you to forgo your euerlasting habitation? *What shall it profit a man though he should win the whole world, and loose his soule?* Remember that *this world passeth away, and the lust thereof:* and that *to take pleasure in pleasant thinges is vanitie.* In the Ocean sea, of four ships, not one doth miscary; and in the sea of this world, of many fours not one is saued: this worlde is the kingdome of Satan, what seruant of GOD can haue any pleasure and delight to liue in Satans kingdom? It is a place of banishmẽt; can any be so vnnaturall and so senseleſſe, as not willingly to forsake banishment? Is it better to hang alwaies in hazard, then once to fall for felicitye? We are promised that here wee shall bee persecuted and hated of the worlde; that wee shall weepe and liue in sorrowe, that wee shall be despised, contemned, and scorned, that we shall be vexed in body & soule:

Mar.8.36. 1 Iohn 2.17. Eccl.2.1. 1 Ioh 14.30. Iohn 16.11. Mat.10.22. Iohn 16.20. 33

But

But in the next life, we are assured that our reward is great, our ioy without sorrow, and our comfort without Crosse: But if we sow in sin, what can we looke to reape but misery? If vanities will be our traffick, griefe will be our gaine; if we will haue our life to be delectable, our decease will be damnable: whereas on the contrary side, the children of God sow in teares, & therefore shall they reape in ioye; in earth they haue paine, and in heauen paiment; their life is miserable, and their death precious in the sight of the Lord. They looke on the world, and see it like a sea, where many trusting to the waues, are drowned, som are beaten with billowes against the stony rockes; others labouring to attain to the shores, some by the helpe of a seely plank, som by som fragment of a broken ship, manie forced to saue themselues by their onely hands: and many ouercom with the surges, haue yeelded vp the Ghost; & a multitude of dead carkasses left to the waters rage: Amongst others, they see themselues

Note.

Ffal.116.15.

selues tired out, not with the smalest stormes, and their hold to be very fickle: and therefore what greater comfort can there befall them, then to be quickly landed in a safe port, where beholding vnder them, the perills escaped, they may the more reioice at their attained security? They looke on the poore, and their life is led in such agony, contempt, and needines, that it maketh euery one to loathe it.

They behold the riche, their felicity is folly, and their ioy vanity. They consider the Potentates of the world, and they are poor in their riches, abiect in their honors, and discontented in their delights; and therfore they hasten to their repose, and swiftly runne ouer the cares of this life. Again, you must vnderstand, that GOD bestowed your riches, dignity and office (which you imagine to be such a precious thing) yea and your life also, vpon you, as louetokens, to giue you a taste of his Loue towards you, & to win your loue towards him againe. Now doth

Wherefore God bestoweth temporal blessings vpon vs.

doth God try your loue, whether you set more by his tokens, or by himselfe. If for your tokens, that is, your liuings, dignities, & lifes sake, you will forsake the Lord, & follow the world and Satan; then will god cast you off, and giue you your inheritaunce with Sathan, among the children of vnbeliefe. For what is your loue, but a whorish loue? wheras on the contrary side, if you go on manfully, and fear not to confesse Christ (which is not a vaine conceite or opinion touching Religion, but a full and assured perswasion of the truth of Christs Gospel, that he is the Son of god, who came to saue sinners) then for this earthlye and corruptible drosse, you shall receiue heauenlie and vncorruptible tresures: For gold you shall haue glorie, for earthly mannors, heauenly mansions, for siluer that perisheth solace without end, for rusty riches, royall robes, mirth without measure, pleasure without paine, and endlesse ioy, which shal neuer be taken from you. *See lib. 1. cap. 4. Sect. 3, 4, & 5.*

Con-

Conscience in Religion must not be dissembled.

Sect. X.

Obiection.

I Will keep my conscience, faith, and Religion close vnto my selfe, I will inwardlye and priuatelie worship God in spirit & truth: And outwardly I will be no open medler, nor transgressor of common order, so shall I be suffered to liue peaceably: At least, I wil do so for a while, vntil these stormes of persecution cease and be ouerpast: Now the way is foule, I cannot trauel: These storms shal haue an end: Weeping may abide at euening, but ioy commeth in the morning; and then I will shewe my selfe, and be zealous and forward in my profession.

Answer.

O Abhominable deuise! O palpable blindnesse! You are called in question for your conscience, to render a reason of your faith, and to confesse Christ: and how can you be a keeper and an obseruer of the common order? Peraduenture you wil say, I will denye Christ with my tongue, and confesse him with my heart: But that will not serue the turne. If Shadrach, Meshac, and Abednago had done so, and followed your wicked deuise, Nabuchadnezzar had not confessed the power of God. A man must not halt betweene God and Baal: for God abhorreth two men in one. Christ will not part the spoil with his mortall enemy the diuel, either he will haue all, or loose all. Hee will not permit you to serue the diuell with your bodie, and he stand

Conscience in religion not to be dissembled. 1 Pet. 3. 15.

Dan. 3. 18. 28

1 Ki. 18. 21.

ſtand contented with your heart and ſoule: but he will be glorified both in your bodies, and in your ſoules. Our bodies *are for the Lord*, and wee muſt loue him with all our heart, with all our ſoule, and with all our mind. GOD created, not onelie the ſoule of man, but alſo the body, and requireth the ſeruice and obedience of both. He will not onely looke vpon the ſoule, but will alſo behold the qualities and the actions of the body. He made all, hee hath bought all, he hath deerelie payd for all: and therefore good reaſon it is, that he require all. He will haue both hearte and hand, minde and tongue, bodye and ſoule: Therefore ſtand to it ſtoutelie, and feare not, the victorie is yours alreadie, if you fainte not. And for that the ſtormes are great, and the way foule, let not that moove you. For all the Prophets, Apoſtles, and Martyrs, had as ſtormy weather, and as foule a way as you haue, Yea Chriſt himſelfe had no better, but much more rough & fouler.

1 Cor. 6. 13. 15. 20. Mat 22. 37: 1 Pet. 1. 19.

1 Cor. 6: 20 2 cor. 7. 23. hebr. 9. 14: 1 Iohn 1. 7.

ler. I hope you will looke for no better then they had. Wherefore go after your Master Christ, not sticking at the foule waie,& stormie weather. *He that obserueth the wind, shall not sow,* (saieth Salomon) *and hee that regardeth the cloudes, shall not reape.* Eccl.11.4. Surely Sathan suggesteth vnto you, that you shoulde staie till the stormes be ouerpast, not for your good, not that you should not be wet to the skinne, but that the time might ouerslippe you, to your destruction; for then the night will approache, that you cannot trauaile, or the gates will bee shut vppe and locked before you com, that so you might lodge without, in a wretched and loathsome lodging: take heede you yeeld not vnto these diuelish motions, beware of Sathans subtilties, and giue no eare to his entisements. Hanibal, when hee had obtained the victorie at Cannas, If hee had gone straite to Rome, by all mens iudgements, hee had taken the City: But forsomuch as he did defer it vntil the next day, the

Romanes

Romanes hauing recouered their force againe, he was shut out, and deserued to heare this opprobry. O Haniball, thou knowest how to get the victorie, but yet thou hast not learned how to vse the same. If delaies be thus daungerous in ciuil affaires, thē how much more dāgerous are they in matters that concerne our saluation? We must not dally with repētance; we must not cōtemne the callings of God: We must not despise the voyce of Wisedome, lest when we *call vpon her, she shall not answere; and seeke her earely*, we can *not find her*. Esau shall seeke Repentance, yea, euen with teares, but shall not find Repentance, no not though his heart breake; Iudas shall repent his treacherie, but shall not find the comfortable face of Repentance, no not though he hang himselfe: And therefore it is not good to procrastinate & prolong the time, lest we grieue the holie spirit of Iesus, but let vs boldlie confesse his name: *To day if yee will heare his voyce, harden not your hearts.*

Vincere scis Hanibal, vti victoria nescis.

In matters of faith there must be no delayes.

Prou.1.28.

Heb.12.17.

Mat.27.3.

Mat.27.5. acte 1.18.

Ephes.4.30. psam.95.78.

Against the offence taken from the yeelding of time ſeruers, though they be better learned and wiſer then we be.

Sect. XI.

Obiection.

YOu ſee many good & learned men, farre better learned then I am; they recant & yeeld vnto the time, and they know well enough what they do: if it were ſuch a daungerous thing to turne, I perſwade my ſelfe, they would neuer doe it: What neede I be more ſcrupulous then they? Eſpecially ſeeing I am not compared to them, either for knowledge, or experience.

An-

Answere.

NOw indeed, while the winde of persecution is stirring, the Winower commeth with his fan in his hand, to see who is blowne away like light chaffe, and who resisteth the blast, like massie and good wheate. That which lieth hid in the greene blade of corne, is displayed in the ripe eare: that which is concealed in the flower, is vttered in the fruit. Many beleeuers are deemed equal, whom Persecution prooueth of vnequal faith: triall sheweth what was hid in the blade, and what concealed in the flower. *By their fruit you shall know them*, saith our Sauior. Many flowers promise adundance of fruit, but when they are put to their proofe by stormes of wind, very few persueure to their fulle growth; so many seeme faithfull in the calme of the Church, but when the blasts of triall do bluster against

The constancy of the faithfull is tried by persecution.

Mat. 7 20. mat. 12. 33.

againſt them, few are found to bring foorth fruite. The skill of the Pilote is not known vntill the tempeſt ariſeth, neither the Captaines courage, till the warre beginneth, nor the true profeſſors of the Goſpell, till the perſecutor rageth. Perſecution is the ſhouel which purgeth the Lords floore, fanning the confuſed heap of Beleeuers and infidels, and ſeuering the corne of the faithfull Profeſſors, from the chaffe of faithleſſe Deniers. This is the water, at
Iudges 7.5. which our heauenly Gideon trieth, who are fit ſouldiers to diſcomfit the hoſt of Midian, and he ſeuereth thoſe which ſhall bowe downe their knees, for greedineſſe and thirſt of worldly vanities, from ſuch as reach with their hand, ſo much onelie as their neceſſitie requireth: of whom
7 the Lord ſaide, *By theſe three hundred men that lapped, will I ſaue you.* Thoſe learned men (whom you ſpeake of)
Iudges 7.3: are theſe greedie guts, and thoſe *timerous ſouldiers*, whoſe hearts fainted, they are blinded by the malice of Satan,

tan, deſtitute of the ſpirit of God, and true knowledge. The knowledge they boaſt of, is ignorance, the learning they pretend themſelues to haue, is madneſſe, and the Religion whereof they ſeemed to make ſo much profeſſion, was but hypocriſie: and therefore their wiſedome is like Vriahs letters which he caried againſt himſelfe, for it leaues them without excuſe, and witneſſeth againſt their own ſoules, becauſe they knew their maſters will, and did it not. Follow you not their ſteppes, and treade not in their paths, leſt you be ouertaken & *beaten with many ſtripes.* You are one of them (though vnlearned, if you will be conſtant) of whom Chriſt reioyced, thanking his Father, ſaying. *Father, Lord of heauen and earth, I thanke thee that thou haſt hid theſe things from the wiſe, and men of vnderſtanding, and haſt reuealed them to babes, euenſo Father, becauſe it pleaſed thee.* Looke not what this man, or that man dooth, but looke ſtill, and behold the marke

Knowledge without faith and conſtancy in practiſe how vaine it is.

2. Sam. 11. 14.

Luke 12. 47.

Mat. 11. 25.

you

you shoote at, or else you loose your game. He whith runneth at the gleue, lookes not on the standers by, he goeth not this way, or that way, but keepeth his straight course, beholds the gleue, & looketh on them that run after him, that they ouertake him not, and hastneth to ouertake them which be before him. So must we doe, wee must leaue looking on them that will not run with vs the race to heauenly blisse, by the path of persecution: but we must march on forwards, and hasten after our fellow-souldiers, still looking on the gleue, that is, *Iesus Christ, the authour and finisher of our faith, who for the ioy that was set before him, indured the crosse, and despised the shame, & is set at the right hand of the throne of God.* Care not for the fury of persecutors, despise the rage of the persecuting priests the Ministers of the Diuell; & call to minde, that it is the part of Christians to be persecuted: but to persecute the Christians, it is the very office of Pilate and Caiphas.

Note.

Heb. 12, 2.

That

That though the world condemn vs for fooles and too nice, yet we must not take the staie of profession.

Sect. XII.

Obiection.

THe ignorant doe condemne vs, they thinke it folly to stand so much vpon points and termes, and to make so great account of gall: many muse at our madnes, that most willingly feede on Samsons honie combe, when it is taken out of the Lions mouth: they wonder at our niceneſſe, and precize ſcrupuloſitie, that we refuſe to doe like other men, whom they ſay to be as good as we.

An-

Answere

VVEe must not regard the Sardoicall laughters, or rauing scoffes of the wicked; a
Rom.8.5. sensuall man vnderstandeth not the things that be of God. One that knoweth not the vertue of the hearbes, when hee walketh in the fields or vallies, without any regard, treadeth vnderfoot whatsoeuer groweth in his way, making no more accompt of one hearbe then of another. But if hee come into a Phisitians house, where hee seeth many, not onely wholesome hearbs, but to his thinking, strong and vnsauorie weedes, hee neuertheless conceiueth that there is some secret vertue in them, to cure diseases, and if he see the experience of their operation, much more accounteth he of them; so that whereas before hee trampled with contempt vpon them,

now

now hee would be carefull to gather them: So one that knoweth not the vertue, ioy, and honour of the Crosse, of chaines and prisons for the testimonie of a good conscience, despiseth and abhorreth them as contemptible and dishonourable things, and laugheth at such as imbrace them: But if hee come once to the Schoole of our heauenly Phisitian, and taste how sweete the Lord is, and there see and viewe the strange operation of these things (which nowe so much hee contemneth) not onelie in Christ himselfe, but in Iohn Baptist, in Paul, and others; then can hee not chuse but haue them in great estimation, and be readie, if occasion serue, to trie the force of them in his owne selfe, if need require; howsoeuer the ignorant iudge of them as vnprofitable and vnsauorie weedes, and badges, of disgrace. Wee know, or may know, that the flower of Iesse gaue foorth his most pleasant sent, and came to his full growth in this world vpon the Crosse. Psal. 34. 8.

Wee

Wee knowe, that the fruite of life was not gathered without thornes; and wee knowe, that gall was giuen in extremitie to the moſt experienced and perfect taſter, and that the honnicombe was not eaten till after his reſurrection, when it was in a manner, fetched out of the Lyons mouth, whom hee had by his death victoriouſly foiled. If two keyes were offered vs, the one of golde, ſet with diamonds, rubies, and pearle, curiouſly wrought, and hanged by a chaine of great price; the other of olde ruſtie yron, vnhandſome, and ſhapeleſſe to beholde, tied in a rotten cord; and yet this the true key to infinite treaſure, and the other to a ſinke of deſpaire, which of theſe two keyes were in reaſon to bee deſired? This ruſtie keye is affliction and perſecution, the golden key is worldly proſperity:

Actes 14.22. by the keye of trouble and affliction we enter into heauen: and

Reuel.9.1. this other keye, is the key of the bottomleſſe pit; for many haue gold

golde and siluer in abundance, and yet are reprobates, and wicked cast-awayes. Christ allotted to his children, the crosse: to the repentant theefe, Paradise; to the sinner, hell: we are the children of God; let vs embrace the crosse, let vs acknowledge our profession, and not be ashamed of our inheritaunce, which Christ hath allotted vnto vs. Wee must say with Paul, *The world is crucified vnto me, and I vnto the world, See Sect. 1.* Gal.6.14.

That

That the imprisonment for the testimonie of a good conscience, is not thraldome or bondage, but rather libertie and freedome.

Sect. XIII.

Obiection.

OH, but the prison is fulsome and loathsome, libertie is sweet and pleasant: Who can abide to bee pestered with such close ayre? Who can endure to sitte in the stockes both day and night in a darke dungeon all alone, without ease or rest? eating the bread of affliction, and drinking the cuppe of care and sorrow? To sit still moping al day long, without either light or fire?

An-

Answere

THe birdes being vsed and naturally delighted with the ful scope of the aire, though they be neuer so well fed in the cage, yet are they alwaies poring at euerie creuice or crannie, to see whether they can get foorth and escape; for they vnderstand not, that in the cage, they are safer from the kite, hawke, and fowler, then abroad: neither marke they the benefite of their assured repaire from hard weather and worse foode: So manie, bearing the liuerie of Christs name, doe affect dangerous libertie, making no account of the benefite of a prison in a good cause; they consider not howe manie perils of their soules are cut off by imprisonment; nor perceiue how highlie their spirituall wel-fare is aduanced. Let vs not be like senseleſſe birds, but let vs rather imitate

them in another propertie, which is, that in the cage, they not onelie sing their naturall note, both sweeter and oftner than abroade, but learne also diuers other farre more pleasant and delightsome: So must wee both keepe & oftner practise our accustomed exercises of religion, and besides, learne other more, both for our owne comfort, and the example of others. When may we better giue our selues to prayer and meditation, then when we are sequestred from the distractions of vaine company; when the onions, garlike, and flesh pots of Ægypt, are farthest out of our sent and sight; when our eyes bee not troubled with impious and wicked fights; when our eares are not annoyed with the bloodie out-cries and horrible blasphemies of prophane men; when wee are quiet from many scandals, and seuered from occasions of diuers temptations? If the prison restraine vs of temporall comforts, we shall obtaine eternall: if our bodie bee chastised, our soule is cherished; the

Exod. 19. 3. num 11. 14.

pining

pining of the one, (in this case) is the pampering of the other. If we compare the world with the prison, we shall find rather, that wee are deliuered out, then committed into prison. The darkenesse of the world blindeth and inueigleth the verie hearts of men; this doth blind but our eyes onelie. The chaines and shackels of the world do fetter and intangle our soules; these, our bodies onelie, they set our soules at libertie: Worldly stockes and snares doe captiuate the conscience, these our bodie onely. The odour and stench that the world breatheth, is ribaldrie, carnalitie, blasphemie, and all kind of bruitish behauiour, which infecteth and poysoneth the minde, this our bodie onelie. The world hath infinite multitudes of prisoners and guiltie persons, which shall be iudged before the tribunall seat of Christ Iesus, and receiue the sentence of a condemnation: but we are translated from that prison into a place of preseruation, which if it bee cumbred with darke-

The world a more daungerous and loathsome bondage vnto the children of God than the prison.

2. Cor. 5. 10. rom. 14. 10.

neſſe, wee haue Chriſt the true light to enlighten vs: and if here we be affrighted with expectation of Iudges, our ſelues hereafter
1.Cor.6.2. ſhall iudge the Nations. Let them complaine of the difficulties of the priſon, that haue faſtened their affections vpon worldlie vanities: Let them complaine of darkeneſſe, whoſe light is the world; and let them complaine of bondage, whoſe death it is to be reſtrained from worldlie pleaGal.6.14. ſure. But the world is crucified vnto vs, and we vnto the world; Our darkeneſſe is clearer than the light of the world, and brighter than the ſun it ſelfe; and wee are at liberty in the ſpirit, to ſerue our Redeemer in truth and righteouſneſſe. Kings courts muſt
Note. yeeld to the glory of a priſon: For as the Princes preſence honoreth the baſeſt cottage, and maketh it more eſteemed and reſorted vnto, than the moſt ſtately buildings: So the preſence of Gods priſoners in the moſt infamous dungeon, maketh it a ſtately Court, a reſort of Angels, and a

Paradice

Paradice where God himselfe delighteth to walke (who taketh pleasure in the patience and constancy of his afflicted seruants:) & they, by those fetters and chaines, are more richly adorned, than they could be with any princelie or imperiall robes. It was a singular fauor to be an Apostle, an Euangelist; it was a great prerogatiue to be rapt into the third heauen, to heare such thing as are vnlawfull for man to speake, and it was a rare priuiledge to speake with strange tongues, & to heale all maner of diseases: yet not like vnto these. *He was whipped with many stripes*, cast into prison, and stoned for the testimony of Christ: Insomuch, that the Apostle, for the former prerogatiues, had the Angell of Sathan sent to buffet him, lest he should wax proud with the multitude of reuelations: But for those exceeding priuiledges he breaketh out in exceeding ioy, saying, *God forbid that I should reioice but in the Crosse of Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world:* 2. Cor. 12.7. Gal.6.14.

as

as did the other Apostles, who re-
Acts 5.41. ioyced that they were counted worthy to suffer rebuke for Christs name. Great Princes and Noblemen, when from inferiour dignities they are enhaunced to more honorable titles, they alwayes in their letters, omitting the other, let downe their principall stile, proper to their new atchieued preferment: Euen so did the Apostle Paul, for he writing vnto Philemon, omitteth his vsuall stile of *Paul the Apostle (or seruant) of Iesus Christ*, and beginning his Epistle with *Paul a prisoner of Iesus Christ*, as being a more glorious title, & a more excellent stile. Wherefore let vs not be dismaid, but comforted in our present estate. If we bee despised by the badde, we are honored by the good; If men disgrace vs, the Lord will praise vs. Now let the worldly gallants flatter themselues with the vaine conceit of libertie, let them triumph in their chaines of gold, in their iewels of pearle and precious stones, in their stately robes and costlie attires,

Rom. 1.1. 1. cor. 1.1. 2 cor. 1.1. &c.
Philem. 5.1.

tires. Let them boast of their free-dome, when euery thred and ornament about them, is a manifest signe of their captiuitie, when their tongues are thrall to potentates eares, their actions and behauiour framed to the liking of great personages eyes, and their sense, bodies, and minds, seruile to their owne sensualitie. As for vs, a thousand times happie are we, whose prisons are proofes, whose chaines are pledges of immortalitie. Let vs remember the gole, and wee shall comfortablie run ouer the race. Let vs not regard so much, where we are, as, where we shall be; nor thinke so much of the comforts we want, as of the comforts wee shall haue. Let vs not grieue at the company from which wee are barred, but reioyce in that whereunto we are prepared.

That

That increase of torments should not feare vs, but rather comfort vs the more.

Sect. XIIII.

Obiection.

OH, my affliction daily increaseth, I was roughlie dealt withall heretofore, and hardly intreated: but now my sorrowes increase, my aduersaries rage the more, my keepers doe me all the spite and iniury they can: food is kept from me, saue onelie what I am permitted to haue, to keepe breath in me, for my greater torment: I am kept in a close dungeon, loaden with more yron then I can beare.

An-

Answere.

IF thou be faint in the day of Aduersitie, thy strength is small, Prou. 24 10
saith Solomon. As long as the Lion hath his prey in his pawes, he can dallie and play with it; but if hee see any offer of escaping from him, then forthwith hee fixeth his clawes in the flesh: So the diuel little careth to bite or barke at those, that be his houshold seruants vntill such time as they begin to waxe strangers vnto him; and the more he seeth them to rebell against him, the more endeuoreth hee to ouerthrow them; for such hee little careth to molest, of whom he findeth himselfe in quiet possession. Pharao neuer Exod. 14. 9.
persecuted the Israelites so fiercelie, as when they were going
out of Ægypt: Laban neuer Gen 31. 23.
pursued Iacob, till hee departed from him: Holofernes saide
vnto Iudith, *I neuer hurt any that* Iudith 11. 1.

would serue Nabuchodonozer the King of all the earth. The Pirates, while they knowe the ship to bee emptie, they let it quietly passe, but when it is furnished with rich marchandize, then they assault it with all violence: so, while men run by an irreligious and vngodly path, the high-way to destruction, the diuell letteth not their course; but when they are inriched with grace, and leade an holy and harmelesse life, he straight giueth the onset with tribulation.

Note. The Theefe commeth not to ſties and kennels to seeke his prey, for hee knoweth there is nothing to be found but myre and filth: But his haunt is to the rich chests and coffers with the iewels and plate. They that haue nothing in them but sinne and wickednesse, lie open alwayes vnto Sathan, and he knoweth they haue nothing in thē worth the robbing: But those that cleanse their soules from sin, and fill their coffers with the iewels of godlinesse and vertue, are a prey that he longeth to get. He well knoweth, that such as are

out

out of Gods fauour, may bee wonne without ſtrokes, and that he is able with euery puſh to laye them groueling in what ſinne himſelfe luſteth: But when hee findeth one, endowed with grace, and armed with godlines againſt his encounters, vpon him hee commeth with ſadde blowes, and by ſleights and violence endeuoreth to ouercome him. A paper-wall he breaketh with one knock, but whē he findeth a ſtrong ramper or bulwarke, there hee planteth his battery, and vſeth all poſſible engins to ouerthrow it: But alas his force is but feeble, his engins too weake, and his policie very ſhallow, to batter downe the Adamant rocke of Faith, & therfore he doth but ſpurne againſt a thorne. Only let vs be faithfull & of a good courage, for our Captaine is faithfull, (he will not ſuffer vs to bee tempted aboue that we be able to beare it) and courageous: hee hath conquered death, hell, and Sathan for vs alreadie. If we will not faint nor turne backe, hee will alſo conquer them in vs. 1.Cor.10.13

Let

Let not the violence or multitude of torments affright vs, wee haue but one life, and we can loose but one. Goliah was as much hurt by Dauids litle stone, as Sampson by the weight of a whole house. Eli had as much harme by falling backeward, as Iesabel by being throwne out of a high window: and they that stoned Steuen to death, tooke no more from him, then ordinarie sickneſſe did from Lazarus, and doth dayly from vs all. One death is no more death then another, & as well the easiest as the hardest taketh our life frō vs. And indeede our torments (how great and grieuous soeuer) cannot bee so great, nor so grieuous, as those which the Saints of God in former ages suffered. Of the fathers of the old Testament the Apostle saith, that some *were racked, & others tried by mockings, & scornings, by bonds and imprisonment: They were stoned, hewne asunder, tempted, slaine with the sword, they wandred up & downe in sheepe skins, & goats skins, being destitute, afflicted, and tormented. Whom the world*

1:Sam:17:49
Iudg:16:30.
1:Sam:4:18:
2:King:9:33
Acts 7:59:60
John 11:43
Hebr:11:35: 36 37

world was not worthy of: they wandred in wildernesses and mountains, and dens, and caues of the earth. And in the time of the Primitiue Church, the godly were thrust out of their houses, spoiled of their patrimony, loaded with yrons; and locked in prisons, deuoured by wild beasts, slaine with the sword, and burned with fire. There can hardly be inuented any cruelty, or new tormentes, which these holy Martyrs haue not endured. They were beheaded, burned, hanged, pressed to death, rosted on spits, broiled vpon gridyrons, boyled in hot oyle, & in scalding lead, thrown downe from high mountains vpon sharp stakes, torn with wild horses, rent asunder with the violence of bowed trees, thrown to the beasts, condéned to toyl in the metal-mines, thrust through with spears, brained racked, prickt with pen-kniues, their eies boared out, their tongues cut, their armes, handes, their legges and feete, and all their members disfigured with varietie of punishment, their bowells

The afflictions and persecution of the Christians in the primitiue Church.

The patiéce and constancie of the Christians.

ells dismembred, and themselues famished to death. Yet they scared no death, they were dismaide at no cruelty; the torméted stood stronger then the tormentors, & their beaten and torn members, ouercame the beating & tearing hookes: and what is it that we suffer, if it be compared with their sufferings? Euen nothing, or very little. And why should we feare man, that are feared of the Angells, for we shall iudge the verie Angells, that are feared of the diuells; for ouer the diuells we haue receiued authority: yea that are feared of the whole world, for we shall iudge the world? Let vs therfore with our whole might, arme vs vnto this combat: the Persecutors when they wounde vs most, are deepliest wounded; and when they think most of all to be conquerors, then are they most conquered; for wee shall walke vpon the Basilisk and adder, & stamp vnderfoot the Lion and the dragon. *See lib. 2. cap. 3. Sect. 3.*

That

That God loueth vs neuertheleſſe, though he ſuffer vs to taſt of his cup: but rather that he doth the more loue vs.

Sect. XV.

Obiection.

THe Lord permitteth others to liue at eaſe in proſperitie, they haue the world at wil, they want not the comforts of this life: and yet it is certaine that God loueth them as his owne children (being ſo indeed) and that with no leſſe affection, than he doth them whome he ſcourgeth with aduerſity: alas, I would, if it had pleaſed the Lord, ſo that he wold ſpare me for this time, ſpecially conſidering how vnfit euery waie I am for the trial.

Anſwer.

Answer.

VVE are euer prone to prie into the state and condition of other men, (such is the peruersenes of our nature, & the weakenesse of our faith) that wee wholly forget or neglect our own. We iudge euery mans case euer better then ours, and suppose that all others haue the world at will (as they say) sauing our selues. Whereas indeed, there is no child of God, that is alwayes without his crosse (either inward or outward) for how else could that saying of Christ be verified, *In the world you shall haue sorrow*: howbeit the temptations of one is greater and heauier then of another; As it can of no reasonable man bee construed but in good part, to bind and keepe in awe, yea to whip and beate the mad man, when he falleth into his rage, likewise to pinche, nip, and wring,

Iohn 16.20.

wring, yea with hote yrons, to burne the sicke of the lethargie, when hee entereth into his deepe sleep: So it cannot be thought, but that God dooth the part of a mercifull Father, when with the scourges and hote yrons of affliction, he either correcteth our former, or preuenteth our future infirmities. Not euery one that spareth is our friend, nor euery one that striketh, is our foe. *The wounds of a louer are faithfull.* He that bindeth the franticke, or wakeneth the sicke of the lethargie, though to both troublesome, yet to both is he very friendly. As a mother desirous to affectionate her child to hir selfe aboue all other, maketh all of hir housholde to vse it curtishly in shewe, that finding no good entreaty of any but of her, it may the willinger repaire vnto her: So God suffereth vs, of the world, the flesh, and the diuel, to be molested, that we may onelie acknowledge him, & come vnto him, as our chiefe refuge and succour. The Diuell kisseth where he meaneth to hurt, he tem-

Prou. 27. 6.

pereth

pereth poyſon in a golden bole, and in a ſumptuous ſhip watteth his paſſengers vpon the rockes of deſtruction. But God taketh a cõtrary courſe: for as the huſbandman doth lop the vine, leaſt al the force ſhould vnprofitably be ſpent in leaues, and the root be thereby weakned, & the fruit be, neither ſo much, nor ſo pleaſãt, as otherwiſe it would: ſo God, like a carefull keeper of our ſoules, leaſt our whole mind ſhold be emploied in vaine ſuperfluous pleaſures, hee cutteth them frõ vs, that our wits, which ſhoulde in them without profit be defuſed, being kept within compaſſe by troubles; may be fitter to worke and bring foorthe fruits of faith, to the working of our eternall ſaluation. Where God purpoſeth to heale, he ſpareth not to launce, he miniſtreth bitter ſirrops to purge corrupt humors; & ſends embaſſies of death and reuenge, where he meaneth to beſtow eternall life and perfect felicity. Ioſeph accuſed his brothers as ſpies, when he meant them leaſt harm, and reſtrained

Note.

Gen. 42. 9.

lit-

little Beiamin as guilty of theft, whom he knew full well to bee a guiltlesse innocent: He that had seen Ioseph in prison, Mordecai with his gibbet before his eies, & Daniel in the Lions den, would haue lamented their case, & feared their further misfortune: But, had he known that Iosephs prison should end in a princedom, Mordecai his perill in royall preferment, and Daniels dãger in great credit, hee would rather haue thought them much beholding to God for their ensuing felicity, thẽ greatly to be pitied for their present distresse. The Lord oftẽtimes beseetteth his sweete fruite with rugged leaues, with sharp & pricking thorns, that the hardnesse to attain them, may make them the more prized, and the remembraunce of former aduersity, may make the cõforts following, more delightsom. The benefit of a calm weather is most desired, and best welcome after a boisterous tempest: health is neuer so much esteemed as after a great sickness: and all pleasure is most pleasaunt

Gen.44.15.

Gen.39.20. Hest.5.14. Dan.6.16.

Gen.41.40. Hest.6.10. Dan.6.26.

to those that haue bin leaste ac=quainted with it, and most trou=bled with the contrary. *Vnto the hungry soule euery bitter thing is sweete,* saith Salomon. Grieue not
Prou. 27. 7. at your persecution then, and say not, I am vnfit for the triall: for if the Potter tempereth his furnace agreeable to his vessell that hee mindeth to frame; if the Gold=smith vseth great care, not to haue his fire too great, or too little, for the quantity of his mettall: if the Carier haue a regard, not to load his beast with more then he is able to beare: How much more warie is God, in not suffering vs to be tempted aboue our strength? But if our temptations increase, he is faithfull, and *will not suffer vs to be tempted aboue that* we *be able,*
1 Cor. 10. 13. *but will euen giue the issue with the temptation, that* we *may be able to beare it.*

That

That burning aliue is not so extream a torment, as commonly it is thought to be.

Sect. XVI.

Obiection.

THe bitternes of the punishments, that I am enioyned to suffer, doeth so terrifie me, that I know not scarce what to do, I shall be burned quicke. Oh, how shall I be tormented in that dolorous kind of death. Think you that I may patiently beare the rage of the fire? I am perswaded that my paines shall bee so grieuous that I cannot either keepe my mind quiet and patient, or remember and thinke on Christ, so that in that anguish

anguish and agonie, I shall quite forget my Sauiour: and what shall become of me then? How can I resist the temptations of Sathan? Who then (no doubt) will be very busie about mee.

Answer.

Cicero, an heathen Philoso-pher, saith, that in India, when any man was dead, and his carcasse readie to be burned; his wiues, (for there they had manie wiues) contended among them-selues, who should be burned with him. And she whom he loued best, hauing vanquisht the rest, was cast quick into the fire with the body of her deade husband, and burnt: the other being full of sor-row, for that they were ouercom, departed with great moane and lamentation, wishing rather to haue

haue bin burnt, then to liue. And shall we be afraid of burning, seeing we are certain of that which they hoped for? Die once you must, whether you will or no (how soone, God knoweth) seeing then you must die, will you not dy willinglie for Gods sake, especiallie considering that they are thrise happie, whome God vouchsafeth such an honourable death? Shall not wee for Gods sake suffer that which diuers Pagans suffered for their countries sake? Curtius feared not to die for the Citye of Rome, Mencotheus for Thebes nor Codrus for Athens. These heathenish examples might make Christians ashamed, if they be so cowardlie as to feare death. Burning is not such a grieuous punishment as you imagine, for God is faithfull, he will lay vpon vs no more then we can beare. *Feare not* (saith the Lord by Esaie the Prophet) *for I haue redemed thee, I haue called thee by thy name, thou art mine: When thou passest through the waters, I will bee with thee; and through the fluds, that they*

That burning aliue is not intolerable to the faithfull. 1 Cor. 10. 13

Esay 43. 1. 2

do

do not ouerflow thee. When thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee (for thy de-
3 ſtruction) *I am the Lord thy God.* And for the better confirmation hereof, many examples both ancient and late might be alledged, onely I will content my ſelf with one or two, which hapned in theſe later yeeres, in the time of King Henry the eight, & Queen Mary. M. Iames Bainham, a holy martyr, hauing ſentence to be burned, for the conſtant confeſſion of Chriſt Ieſus and his Goſpell, as he was at the ſtake (in the yeer of our Lord, 1532) in the midſt of the flaming fire, his armes and legs being half conſumed, ſpake theſe wordes: O ye Papiſts, behold, ye looke for miracles, and heere now yee may ſee a miracle, for in this fire I feele no more paine, than if I were in a bed of dowlne; but it is to mee a bed of Roſes. In like manner, in the time of Queen Mary, M. Thomas Hawks, a faithfull ſeruant of Chriſt and holie Martyr alſo, hauing iudge-

Acts & Monumets part 2. page 939 of the laſt edition col. 2.

Acts & Monumets pag. 1446, col. 2.

ment

ment to be burned for the ſame cauſe. At what time he ſhould be burnt, ſome of his familiar friends beeing terrified and feared with the ſharpneſſe of the puniſhment that he was going to, priuily deſired, that in the middeſt of the flame, he would ſhewe them ſome token (if he could) whereby they might be more certaine whether the paine of ſuch burning were ſo great, that a man might not therein keepe his mind quiet and patient: which thing he promiſed them to do, and ſo ſecretlye it was agreed, that if the rage of the pain were tolerable, and might be ſuffered, thē he ſhould lift vp his hāds aboue his head towardes heauen, before he gaue vp the ghoſt. Now then, when he was at the ſtake, & the fire ſet vnto him; In which whē he continued long, and when his ſpeeche was taken away by violence of the flame, his ſkinne alſo drawne together, and his fingers conſumed with the fire, ſo that now all men thought certainly he had bene gone; ſuddainly, and contrary to all expectation, the

A token giuen in the fire, that burning is not so intolerable a pain as men commonly thinke.

blessed seruant of God, beeing mindefull of his promise before made, reached vp his hands burning on a light fire (which was marueilous to behold) ouer his head to the liuing God, and with great reioicing (as seemed) strook or clapped them three times together. At the sight whereof there followed such applause and outcrie of the people, and especiallie of them which vnderstoode the matter, as the like hath not commonly been heard. And so the blessed Martyr of Christ straightway sinking into the fire, gaue vp his spirit, in the yeare 1555. Iune 10. By these examples, among a thousand which might be alleaged, you see that burning is not such extreame paine, as you took it, and so must we think of all other worldly torments whatsoeuer.

That

That the patience of the Saintes is not stoicall indolency.

Sect. XVII.

Obiection.

MEE thinkes by your allowance of the former of these two examples, you alledged, that you alow of stoical indolencie; for you seem vnto mee to require such cheerfulnesse of vs, as should take away al sense and feeling of griefe and bitternesse: I do not think indeed, that any of the Stoikes themselues, (no not the seuerest Censurer among them) were so deuoide of affections, as they wold haue other men to be.

Answer.

VVHat the Stoikes held, or how they were affected, it skilleth not vs to know. I alledged the example of M. Iames Brianham, to this end, to set foorth the loue, mercy, and faithfulnesse of God towards his children; for one while he deliuereth them out of trouble, an other while he letteth them taste of Christs cup, yet he standeth at their elbowe (as it were) to comfort them, and to rebuke Satan; who now especially, tooth and naile, seeketh by all meanes possible, to deuoure the poor innocent mẽbers of Christe who through many afflictions, do labour very earnestly, to enter into the kingdome of heauen. But, whether they doe suffer or not, the Lord is euer faithfull towards them that loue him, and turneth

Iude verse. 9

1 Cor. 10. 13. Rom. 8. 28.

turneth all things to the best, vnto them. I vtterly dislike and condemne that blockish conceite, that would haue men to be without all affection; howbeit of late it hath beene newly furbished, by certaine vpstart Stoikes. For Pleasure and griefe doe rule our actions, and there is no man, but either affecteth or eschueth thinges for the one or the other. In the sea, if the winds blow not, the shippes are constrained to lie *still*, being not able to stirre from the place where they are: So our nature, if all actions cease, cannot, nor shall not be able to turne, either to the right hand, or to the left, no more than if wee were in a palsie, which takes away the vse of the whole body. Wherefore Plato called them the sinews and strinｇes of the minde: giuing vs to vnderstand, that as the body is mooued and guided by the sense, so is the minde mooued and ruled by affection: and Plutarch saieth, they rae the handles of Philosophy, for men would neuer loue it, if they

Affection doth rule all our actions.

Plato in Philebo.

Plut. in Trade virt. mor.

they had not some sparkes (as it were) of some shame, desire, reputation, ambition, pleasure, or sorrowe; which stirre them vppe thereunto. I know they obiect, that these afflictions are the causes why we fall into diuers vices; If there were no loue, there wold be no louers. But these men do as they did, who maintained, that we neuer ought to ride post, for that some haue catched falls thereby; or that wee must not sing, because somtime we fall into discord. Must we cut off the legge, because it halteth? so, must wee take away all affections of nature, bicause they allure vs vnto vice? Nay rather, if we feele our affections ouer-strong and forcible, we must keepe them vnder, that they trouble vs not, tempering them with reason, and not cleanelie extinguishing the same. But to come neerer to the matter, and our purpose. To bear the Crosse patiently, is not to be altogether senceleſſe, and vterly bereft of all kind of feeling; seeing our Sauiour himselfe, not

Obiection.

answer.

What it is patiently to beare the crosse.

in

in words onely, but with his own example also, vtterly condemned this Stoicall indolencie. For he groaned and wept, both at his owne, and other mens calamities, and taught his Disciples to doe the like. *Verily, verily, I say vnto you, that you shall weep and lament.* And least any man should blame them for weeping, he pronounceth them happie; *Blessed are they that mourne and weepe.* And no marueile, for if teares be misliked, what shall we thinke of the Lord himselfe, who oftentimes wept? If all feare proceedeth of vnbeliefe, what shall we iudge of that horrour wherewith Christ himselfe was stricken? If we mislike all sorrowe and sadnesse, how can we like of that, where the Lord confesseth that his *soule is heauye to the death?* Thus I speake, to the intente I mighte reuoke godlie mindes from desperation, least they cease to seeke after patience, because they cannot vtterly shake off the naturall motions of heauines and sorow,

Iohn 11 33, 35
Iohn 16.20.
Math. 4.
Luke 6.21.
Mat. 26.38.

sorrow, which must needes happen to them, which of patience doe make a kind of senselesnesse, and of a valiaunte and constant man, a senseleſſe blocke, or stone, without passions. The Scripture doeth praise the Saintes for their patience, while they are so afflicted with the sharpenesse of persecution, as that therby their courage is not vtterlie quailed, nor themselues fainte and comfortlesse, but filled with spirituall ioy. We must labour to tame and bring vnder, all the ill motions of our minds to the ordinance of the Lords holy will, and not vtterly to quenche and shake them off.

That

That we muſt not be diſmaid, though friends forſake vs: And how we muſt not yeeld to their vngodly ſuggeſtions.

Sect. XVIII.

Obiection.

MY *familiar acquaintance haue quite forſaken mee, & they who heretofore delighted in my companie, haue now conueighed themſelues from me. My friends are very earneſt with me, both day & night, to relent, and to reuoke my former confeſſion: I am very loath to diſpleaſe them in any thing, rather I will endanger my ſelfe than anger them. And ſurelie if I ſhould perſiſte and holde*

out (no doubte) I ſhoulde bring my fathers hoarie head with ſorrow to the graue, and that before his time; hee would take the matter ſo grieuouſlie.

Anſwer.

N. W. IT is the propertie of the diuel and his inſtruments, to feede like Storkes, vpon the venemous and euill affections of men: They only take pleaſure to ſee vs in ſin; but if wee amend and betake our ſelues to ſome better courſe, then they reioyce at our calamities.

As rauens and vultures, ſtraight ſmell out dead carrion, when it is corrupted, and draw vnto it by the vnſauory ſtenche, wherein their delight is, but the ſound bodies, they neither ſent nor ſeeke out: So the wicked are ready to flock about vs, ſo long as we are in the ſtenche of ſin, and corrupted with vice, becauſe they themſelues delight therin. But if we be ſound and whole, and haue caſt from

vs that carrion whereof they are so eager, they neither smell vs, nor seek vnto vs, but rather auoid and hate vs. The sauor of godlinesse striketh them dead; and though in the winter, when the vine is bare they could lie vnder it, yet in the spring, when it beginneth to flower, they, like serpents, are striken dead with the sent thereof; and therefore, what maruell is it if they mortallie hate it? As for your friends, who (you say) labour to haue you reuoake your former confession, answer them as Christ aunswered Peter in the like case, *Get thee behind me Satan: Thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of mē.* Mat. 16: 23: For herein they are your foes. Now the Lord hath opened your eies, and enlightned your hearte, that you might know the truth: & will you, against your own conscience, deny the known truth? Ah, do it not, leaste thereby you displease God, and fal into his hands which is horrible to Hypocrites. Mat: 10: 33: *Whosoeuer* (saith Christ) *shall deny* Luke 12. 9.

me

me before mẽ, him wil I also deny be
Mat:8:38: *fore my Father which is in heauen.*
Luke 9:26: *Whosoeuer shal be ashamed of me, & of my wordes among this adulterous and sinfull generation, of him shall the sonne of man be ashamed also, when he commeth in the glory of his Father with the holy Angells.* Forget not these things, but consider of them. If your friends will bee displeased and angrie at your constancy in the trueth, remember that Christ saith, *Thinke not*
Mat:10:34: *that I am come to send peace into*
Luke 12:51: *the earth, I came not to send peace,*
Mat:10:35: *but the sword: For I am come to set*
Luke 12:53: *a man at variance against his father and the daughter against her mother, and the daughter in law against her mother in law:* wherefore it is no maruel if you be at ods with your friends & kinsfolks. You saie, you may not displease your father, you loue him so wel. But Christ saith,
Mat:10:37: *He that loueth father or mother bet-*
Luke 14:26: *ter then me, is not worthy of me. If any man come vnto me, & hate not his owne father & mother, &c. He cã not be my disciple.* We must not, for the loue of parẽts, friẽds, deny, or dissemble

dissemble the truth of Christs gos=
pel: For *it is impossible that they* Heb:6:4:
which were once enlightned, and
haue tasted of the heauenly gift, and
were made partakers of the holy 5
ghost: and haue tasted of the good
word of God, & of the powers of the
world to come: If they fall away 6
should bee renued againe by repen=
tance, seeing they crucifie Christ a=
gaine to themselues & make a mock
of him. For if we sin wilingly after Heb:10:26:
that we haue once receiued and ac=
knowledged that trueth, there re=
maineth no sacrifice for sinne; But 27
a fearefull looking for iudgement,
and violent fire which shall deuoure
the aduersaries. It had beene better 2:Pet:2:22:
for them (saith Peter) *not to haue*
acknowledged the way of righteous=
nesse then after they haue acknow=
ledged it, to turne from the holy
commaundement giuen vnto them.
Wherefore in any case thinke vp=
on your selfe, and stick not boldly
to confesse Christ, at all times,
and in all places; for *if we* 2:Tim:2:12:
denie him, he will
denie vs.

That

That the pretence of nouriſhing wife and children, (though they haue no other meanes to liue) is no cauſe why we ſhould denie or diſſemble the knowne trueth.

Sect. XIX.

Obiection.

ALas, *I graunt all theſe things to be true*: *Yet it is commonly ſayd*, Neceſsitie hath no law, *my ſtate and affaires are ſuch, that I muſt either vndoe my ſelfe and mine, or els I muſt needs ſtraine, yea and do quite againſt my knowledge and conſcience. For you ſhall vnderſtand that I haue many children at home, ſmall, God wot, ſuckling infants, a lame*

lame, impotent, aged and sickely wife beside. We are a great number, very poore & beggarly, hauing no manner of thing wherwith to preserue our liues, but onely what I get and winne by my dayly labour. Now if I leaue them, they must needes starue for want of foode, they cannot goe to begge (if that were lawfull) nor stirre from the house, such is their infirmitie and weakenesse. Alas sir, what shall I doe in this case? For God and Nature committed the charge and care of them into my hands.

An-

Answere.

YOur estate is lamentable, and grieuous, I must needes confesse, yet no other then verie often happeneth to a godly man, the childe of God. Of you and such like spake our Sauiour Christ in the Gospell, when hee propected (among other things) of the destruction of Ierusalem, and of the end of the world, calling you great bellied and trauelling women, and women that giue sucke to young infants, saying (lamenting, and not cursing) *Woe bee to them that bee with childe, and to them that giue sucke in those dayes*: thereby meaning all persons, (men and women) that (their necessarie affaires, so letting and hindring them) cannot confesse Christ boldly, if need so require; nor flie from the infection, of the poysoned and pestiferous plague of

Luke 21:23: mat:24:19: mar:13:17:

of Antichrists abominations. Yet steppe vnder the veile of Gods worde, there you shall finde comfort, and bee resolued what to doe in this case. There you shall finde, that if you looke for the life to come, and the blessed resurrection, you must in any case, freely, and boldly, confesse Christ & his Gospell, whatsoeuer shall betide you. But what shall I doe to my wife and children (say you?) These and all other your cares you must commit to God, and trust in him, *Cast all your care vpon him* (saith the Apostle) *for hee careth for you.* The good shepheards, assoone as the Angels tolde them, that Christ was borne at Bethleem, strait being filled with spirituall ioy, went to see and visite him. They demaunded not, who shal keepe the wolfe frō the sheepe in the meane while, they reasoned not of it, but committed their sheepe and all other things vnto his gratious tuition, whose commaundement and will they obeyed. Doe you so likewise, take example

1. Pet. 5. 7.

Luke. 2. 8.

16

of

of these good shepheards; aske not, what shall become of my wife and children? commit them, and all other things vnto Gods mercifull protection, and he wil care for them, and prouide for them in the time of dearth. It is commonlie seene, that when all humane and worldly comfort faileth, in the greatest extremitie, when the danger is at the highest, thē vnto his children, after his accustomed mercy putteth hee to his helping hand, and deliuereth the partie from daunger. Innumerable examples herof haue we in the holy Scriptures. In what extremities were the *a* Patriarkes very often, and especially *b* Ioseph? & how often were they *c* deliured? in what daunger was *d* Moses when he was faine to flie away for his life? and yet how he was *e* restored againe: in what straites were the *f* people of Israel, being compassed on euery side, on the one side with the maine hoste of their enemies, and one the other side with the maine sea, so that they had nothing to looke for, but present

a Ge. 31. & 32
b Ge. 39. 20.
c Ge. 31. & 32 gen. 41. 40.
d Ex. 2. 14. 15
e Exo. 3. 10.
f Exod. 14. 9.

sent death, either by drowning, or else by the sworde of Pharao? and yet in this extremitie, they were g deliuered. And afterwards, when they were in great h misery, how wonderfully did God deliuer them, by the hands of the Iudges? i Othniel, k Ehud, l Shamgar, m Deborah, n Gideon, o Iphtah, p Samson and others? What shall I speake of the deliuerie of q Dauid in his extreame persecution? And of the Prophets, r Elijah, s Ieremie, t Daniel, u Micajah, x Ionah, and others, whom the Lord mightily deliuered from extreame miseries? O but (you will say) these were of the old Testament. What? is not God the same God still? is he a changeling? is not hee as good vnto the people of the new Testament also? Reade the Acts of the Apostles, & you shal see that he is as good, and the same God still. Who deliuered the y Apostles out of prison, but hee? Who deliuered z Peter the same night (miraculously by the ministerie of an Angell) that Herod

g Exo 14.30
h Iudg. 2.14.
i Iudge: 3:9
k Iud: 3:15
l Iudg: 3:31
m Iudg: 4-4
n Iudg: 16:14
o Iudg: 11:6
p Iud: 16.30
q 1 Sa: 8:11
1 Sa: 19:11.
r 2 Ki: 1:9:11
s Iere: 37:17:
Ier: 38:10
11:12,13,
t Dan: 6:16
d a: 14:29.31:
v 1: Ki: 22.27
x Iona: 2:10,
y Acts 5.19.
z Acts 12.8.

rod had appointed to slay him? Who turned the hearts of the Magistrates, when they came to Paul and Silas, requesting them to depart in peace, after they had scourged them, and laid them in the inner prison fast by the heels in the stocks? Who delivered Paul from the handes of the Iewes, when they had sworne that they would neither eate nor drinke, vntill they had slaine him? Verily God, and none else; It followeth then, that you put your whole trust and confidence in his mercie, and he will deliuer you.

Acts 16:35: 39:

Acts 23.24:

That

That the Lord will not faile his children in these dayes, no more then he did in times past, in the olde Testament, and in the time of the primitiue Church.

Sect. XX.

Obiection.

VErely I beleeue these things, and acknowledge them to be true. Yet they are speciall miracles, which God wrought for the deliuery of those auncient Fathers and Apostles in the beginning & infancy of the Church, when as the Gentiles and Nations were to be conuerted vnto the Christian Religion, which miracles are now ceased: So that my case remaineth the same it was before.

An-

Answere.

SVrely this is not true that you say, for euen since the Apostles time, God shewed his power in the deliuery of his seruants from the hands of their enemies, as may be seene in the tripartite and Ecclesiasticall Histories of Eusebius, Zozomenus, Socrates, and others. And touching our times, there is no doubt but that God worketh and faileth not his seruants at any time, when need requireth, forsomuch as the Pro-
Psal.102.25. phet Dauid saith, *Thou (Lord) hast*
aforetime laid the foundation of the
earth, and the heauens are the worke
26 *of thine hands. They shall perish,*
but thou shalt endure, euen they all
shall waxe old as doth a garment, as
a visture shalt thou change them, &
[27 *they shall be changed. But thou art*
the same, and thy yeeres shall not
faile. Wherefore, what the reason is, that wee see not in these dayes so many miracles, I know not

not, whether it be, that our sight is not so cleare, or that we haue not such faith as they had, whom God deliuered in times past, or that (as you saide) after the time that God published his doctrine, so many miracles do not appeare, or whether there bee any other reason, God knoweth: yet you know that the Lord wanteth no power to deliuer his people, no more at this present then he did in times past: and you know also, that all things come to passe by the prouidence & fore-appointment of God, and that God turnes all things to the best, for his elect. Wherefore repose your whole trust in God, and cast all your cares vpon him, as the Scripture biddeth you, and he will not faile, neither you, nor yours, in the time of need: onely confesse him boldly, serue him onely, and loue him heartily.

Rom:8.28.

1.Pet.5.7.

That

That we should not be afraid at the faces, behauiour, and maiestie of mortall men.

Sect. XXI.

Obiection.

BVt alas sir, Our aduersaries beare such a maiestie in their manners, and such grauitie in their words; they are so terrible and cruel in their dealings, with such sterne countenance, and big lookes, they vse such reprochfull, scornefull, and slaunderous words, that they face me downe quite, as though my cause were not good, or I guiltie of some heynous crime. And further, I am afraid I shall not be able to answere them in such points as they

they will examine me: not that I mistrust the goodnes or truth of my quarrell, but because, I feare me, they shall dash mee altogether out of countenance.

Answer.

THe red-hot yron being put in to water, maketh a great noys, & seemeth to doe the water great harme, wheras in the end we finde the fire therof quēched, the force of burning lost, the heat abated, & the water little or nothing worse. Like this bubling is our aduersaries triumph ouer vs: for though they face vs downe, though they insult against vs, yea, though they embrue their bloudy fistes in our bleeding woundes, and make to the ey, a great shew of victory, yet when it cōmeth to the proof, god wil shew by a ruefull experience, Note.

that all the noyse that they make, is but a sound of their own quenching, fall, and ruine; & our state not hurt, but bettered by theire seuerity: *Feare not them which kill*
Mat:10:28: Luke,12,4, *the body, but rather feare him, which is able to destroy both body and soule in hell.* So then let Sathan fume, let hell roare, let the worlde rage and all worldlings fret neuer so much, yet, be ye sure, no man can take vs out of our heauēly fathers hands: for hee is greater then all.
Io,16,33, *In the world you shall haue affliction* (saith our Sauiour) *bee of good comfort, I haue ouercome the world.* When the persecutors impriſon our bodies, they set our soules at libertie with GOD; when they throw vs downe headlong, they lift vs vp; when they persecute vs, wee flouriſh; when they tread vs downe, wee growe vp; when they diſpiſe vs, wee profit: when they hurt vs, we ouercome; when they seeme to conquer vs, then are we moſt constant: and when they kill vs, then they bring vs into euerlasting life: from earth into heauen: from labour to rest: from

temp-

temptations to quietnesse: from tormentes to delights: frō worldly laughters to a crowne of glory. Here may we behold the force and nature of the Christian Religion, which beyond all naturall course, and aboue the Reach of mans vnderstanding, increaseth by that meanes, by which all other things are suppressed: wee haue no other way to roote out sinne and wickednesse, and all kinde of impiety, no meanes to abolish lewd behauiour and disorder amongest men, but onelie violence of tormentes and cruell punishments: for the feare of seuere chastisement maketh men to bridle their vntamed affections, and if any be executed for great enormities, his sinne dieth with him, and seldome leaueth hee any posterity, that by his death is not rather dismaide then encoraged to follow his euil example. But in this quarrell of our faith it happeneth quite contrary: for as a good slippe being grafted in a sower tree, bringeth

The nature of true religion is, to encrease by persecution

Violence of torments the only meanes to suppres impiety and wickednesse

foorth neuertheleſſe ſweet fruite, agreeable to his owne kinde: and the ſap of the ſame roote, which in the Crab is ſower and bitter, in the apple of the ſlip is moſt pleaſant and delightſom, and though it be loathſome in the one, it alloureth in the other: So happeneth it to Gods Saints, beeing put in the Perſecutors hands: For their odious and intollerable crueltie, when it is practiſed vpon malefactors, breedeth terrour, and feare, and horror for the wicked fruites, for which they are puniſhed: Yet in the faithfull and Religious, the ſame bitter torments being practiſed vpon them, are the meanes working in them, by a true faith in Chriſt, to work the pleaſaunt and godlie fruites of their ſaluation; not onelye moſt acceptable vnto GOD, but able to allure mens heartes to taſte of the ſame. Concerning that you ſaie, you are afraide you ſhall not be able to anſwer your aduerſaries: Feare not, onlie ſet God alwaies before your eies, & let your whole

The contrary effects of puniſhment in the godly & wicked.

whole care and ſtudie bee how to
pleaſe him; for hee ſhall giue you Luke 21:15
ſuch wiſedome, that the ene-
mies ſhall wonder at, and euen
bee aſhamed and confounded.
Conſider how Moſes behaued
himſelfe before Pharaoh King of
Ægypt, in his glorious Maieſty
and power; hee, hauing the Lorde
alwais before the eies of his faith,
ſpake boldlie, through the mighte
of Gods ſpirite working in him,
to the greate terror and aſtoniſh-
mente of the terrible and cruell
enemies. Wherefore ſtudie not
what you ſhall anſwer, but ſpeake
boldely that that God ſhall put
into your mind. Conſider what
Chriſt ſaith; *Ye ſhall bee brought to*
the gouernors and kings for my ſake, Matthew 18
in witneſſe to them and to the Gen-
tiles. But when they deliuer you vp,
take no thought how, or what ye ſhall 19
ſpeake: for it ſhall be giuen you in Luke 12:11.
that houre what you ſhall ſay. For
it is not ye which ſpeake, but the ſpi- Mat:10.20
rit of your Father which is in you. I mar:13:11
will giue you a mouth and wiſedom, Luke 21.15
where-againſte all your aduerſaries
ſhall not be able to ſpeake or reſiſt.

Reſt

Rest vppon this promise of the sonne of God, he is faithfull, and will not breake promise.

Comforts against the dulnesse of spirit, and vnfitnesse to suffer.

Sect. XXIJ.

Obiection.

YEt I would verie fain that it might please God to deliuer me, by some good meanes or other, out of my persecutors hands: For me thinks, I am out of heart, and doe not feele the comfort of the spirite as I was wont heretofore. I am euen as it were a blocke, and if I were enforced at this instãt to suffer triall, (as surelie my time is verie

rie short) I thinke I shoulde be verie vnwilling to endure it, as a Beare to goe to the stake. Alas: how shal I suffer the rage of the fiery flames, and the terrour of death, beeing thus lumpish and heauie, and quite destitute of all spirituall comforte?

Answere.

CErtainelie God loues you neuer the lesse, though you presently suffer for Christs cause, than if he should deliuer you. In all ages God vsed his elect after the manner, which seemed best vnto his secrete and vnsearchea= ble wisedome: Some he deliuered, others hee suffered to taste of Christs cup; who notwithstanding were as deare vnto him, as they whome he deliuered. Yea verilie, it

That they are not lesse regarded of god who suffer, thā they who are deliuered for the present.

it seemeth that he better loueth, and doeth more for them that suffer, then for the rest; for he standeth by them beeing tormented, hee strengtheneth them in faith, and maketh them perfect; whenas he doth but giue vnto such as he deliuereth some longer respite, and leaueth them in daunger to fall in the like perill agine. But you saie, you feele not the comfort of the spirit as you did heretofore. Let not this terrifie you, nor make you afraid, for commonly it happeneth thus vnto Gods children. Certainely Dauid was in a grieuous case when hee cried, *My soule fainteth for thy salvation: Mine eies fayle for thy promise: When wilt thou comfort mee? for I am like a bottle in the smoake* and when he cried so often, *Quicken me according to thy word, Quicken me according to thy louing kindnesse Quicken mee according to thy iudgement*. And Dauid (you know) was the childe of God, and receiued comforte againe. This also may bee notably seen in the late example of Ma. Robert Glouer

Psal. 119:81. 82 83

Psal. 119:25: 107. 88:51: 149.

Actes and Monuments pa:155. col: 2: of the last edition:

uer Martyre in the time of Queen Mary, who after hee was condemned by the Bishop, & was now at a point to bee deliuered out of this world, it so happened, that two or three daies before, his heart being lumpish and desolate of all spirituall consolation, felte in himselfe no aptnesse, nor willingnesse, but rather a heauines and dulnesse of spirit, ful of much discomforte, to beare the bitter crosse of Martyrdome, ready now to be laid vpon him. Whereupon he fearing in himselfe, least the Lorde had vtterly withdrawne his wonted fauour from him, made his moane to some friend of his, signifying vnto him how earnestly hee had praied daie and night vnto the Lord, & yet could receiue no motion or sense of any comfort from him. Then his said friend comforted him with Gods promises, assuring him in the truth thereof, that he should receiue comfort, whē the Lord saw his due time: and therefore desired him, whensoeuer any such feeling of gods heuenly mercies, should be-

The Lord for a time may withdraw his comfort, but at length he visiteth againe his seruants.

to touche his heart, that then he woulde shewe some signification thereof: whereby hee might witnesse with him the same: and so departed from him. Now the next day, when the time came of his Martyrdome, as he was going to the place, and was now come to the sight of the stake, although al the night before, praying for strength and courage, he coulde feel none, soddeinely he was so mightily repleniſhed with Gods holy comfort and heauenly ioies, that he cried out, clapping his hands to his said friend, and saying in these words; *He is come, hee is come, &c.* and that with such ioy and alacritie, as one seeming rather to be risen from some deadly daunger, to libertie of life, then as one passing out of the world by any paines of death. So hee died, being burnt for the testimonie of Iesus Christ, in the yeare 1555. Septemb. 20. And this example most excellently declareth, howe shrewdly a childe of God may be humbled and shaken, but neuer finallie forsaken. For *whome the*

John 13:1: *Lord*

loueth, he loueth vnto the end. Him that commeth vnto me (ſaith chriſt) *I caſt not away.* Wherfore be patient, and comfort your ſelfe, for the Lord will not abſent himſelfe for euer. *Hope in the Lord, be ſtrong, and he ſhall comforte thine heart, and truſt in the Lord,* ſaith Dauid. No doubt, Dauid could tell what the children of God muſt doe in this caſe, himſelfe being ſo often plunged in this pit. The ſun doth not alwaies ſhine vnto vs, for it is often couered with miſty & dark cloudes, yea and euery daye it ſetteth, and doth (as it were) take his leaue from vs, as though it came no more. Yet we ſee thoſe cloudes vaniſh away in time, and the cheerefull riſing of the ſunne followeth his heauy ſetting. The ſap of the tree doth not alwaies aſcend, to make it greene and flouriſhing, but ſometimes it deſcendeth: yet it is not quite gone, but hideth it ſelfe in the root for a time, and afterwards it returneth againe. So fareth it with vs, wee doe not alwaies feele the comforte of

iohn,6:37.

Pſalme,23.
Pſalm,27,14.

Gods

Gods ſpirite, which bringeth the ſweete ſappe of ſpirituall ioyes vnto our ſoules, but ſometimes it withdraweth it ſelfe from vs for a time, thē do the bluſtering ſtorms of temptation ſhake of our leaues; yet neuertheleſſe, the foundation of our hope ſtandeth faſt, our ſaluation is rooted in Chriſt, the ſpirite is not quite gone (though it leaueth vs to our ſelues for a time but will returne again, and make vs green and flouriſhing. The mother, after ſhe hath felt her childe once to mooue, doth alwayes hope the beſt, though euer it moue not, and when weakly it ſtirreth, ſhee hopeth that it ſhall haue greater ſtrength in due time. So muſt we, if we haue once felt and taſted of the ſweet ioyes of the ſpirit, let vs euer hope the beſt, and if we earneſtlie deſire the ſame againe in more abundāce, let vs be ſure the ſpirit ſtirreth in vs, and that in due time it will ſhew it ſelfe in his full ſtrength, euen to the ſaluation of our ſoules. You ſhall vnderſtand alſo, that if the children of GOD did neuer fall, if we had a liuely ap-

Wherefore the children of god be ſometimes dull,

prehenſion

prehension of spirituall comforts alwaies, then would we not make such account, and esteem so much of the sweet power of the spirit, as now we do; yea, peraduenture we would imagine, that, it were naturallie ingrafted in vs, which is powred by meere grace; neither would wee be so much thankefull for it vnto God, as now we be. Wherefore the Lord, for a while, withdraweth his spirite from vs, that it may be the better welcom, and sweeter when it commeth. Therfore stick to it constantly, for it cannot be, but that the Lord wil at the last, satisfie your desire, with plentie of consolation, seeing your cause is so iust and true. *And I am perswaded of this same thing, that he that hath begunne this good work in you, will performe it vntill the day of Iesus christ.* Phil.1.6. *For the gifts and calling of God are without repentance.* Ro.11.29. After winter commeth summer: after a feule day commeth a fayr: *Weeping may abide at euening, but ioy commeth in the morning.* Psal.30.5.

What

What a great dignity Martyrdome is: And how we should not thinke our selues vnworthy to suffer for christs sake.

Sect. XXIII.

Obiection.

THe Lords name be blessed for all his comforts; Now I am fullie resolued, willinglie to suffer the extremitie of such torments, as my persecutors shall impose vpon me, bee they neuer so cruel and bloudy. yet me thinkes, I am not worthie to suffer for Christ, & the veritie of his Gosell, to laie downe my life in so good a quarrell, considering mine owne wickednesse, how I haue been a greate offender of Gods Maiestie, a wicked

wicked transgressour of his most holie and iust lawes. Yea there is neuer a branche of his commandements, but I haue most wilfullie violated, and daylie infringed. Alas: I tremble to thinke of my former life, which before man was vniuste, and in the sight of God, vngodlie. This is it that now troubles my conscience. I can hardlie be perswaded that the Lorde will vouchsafe such notorious sinners as I am, so great dignity, as to suffer for his name, considering that the Apostles (which were holie and harmlesse men) greatlie reioyced for this honor, for that they were counted worthie to suffer any thing for Christ: and shall I thinke my selfe worthy of the preheminēce which was giuen vnto them? Acts 5:41

Answer,

Answer.

SVrely there is no greater preheminence in Gods Church, then to bee a Martyr, nor more renowned dignity, then to die for the profession of true religion. It is the noblest act of magnanimity, seeing death is the harsdest thing that nature can ouercome. The principall act of obedience: seeing it is so highlie commended in Christ, who *became obedient to the death, euen the death of the crosse.* And the profitable act (of all that maye bee wrought by our means] vnto the Church of God, whose glorious course is fitly expressed in the Silke worme, which first eating it self out of a little seed, groweth to be a smal worm, afterward whē by feeding a certaine, time, vpon fresh and green hearbs, being waxed of a greater size, it eateth it selfe out of the other coate againe into a case of silke: which when it hath once finished, in the end

Phil. 2. 8.

the martyrs compared to the silk worm.

end casting the seede, for many young to breed of, and leauing the silke for mans ornament, dieth all white and winged in shape of a flying thing. So the Martyrs first breake out of the dead sleep of originall sinne, by repentance and faith in Christ: by feeding on the Sacraments and leaues of Gods word, they growe to more ripenesse, casting off the coate of worldly vanities & earthly cares, and are cloathed with the silke of Religion and sincerity of life, in which worke, persseuering to the end euen then when persecution is greatest, they finally (if need require) shed their blud, as seede for new off-spring to arise of, and leaue the silke of their godly and vertuous examples, as an ornament and mirrour for the Church, and so depart *out of great tribulation*, hauing *made their long robes white in the bloud of the lamb*, being winged with the innocency of their hands, cleanenesse of their hearts; by a liuely faith in Christ, they flie and *ascend into the Lords Tabernacle*, where they Reu.7.14.

rest

Sanguine fundata est Ecclesia, sanguine creuit.

rest vpon his holy mountaine. Wherfore, though the ripe fruit of the Church be gathered, yet their bloud ingendereth newe supplie: for it increaseth the more, when the destruction and rooting out thereof is violently procured. It is like the bush that burned, and was not consumed. It is found by experiēce, that whosoeuer suffereth (though he suffer for his offence) is pitied; and vnnaturall miserie (though deserued) cannot but breed remorse and tenderneſſe in the beholders. But now, whē such men as be innocent in their conuersation, vertuous in their liues, learned and graue personages, (or sober and godly youthes, vertuous and honest Matrones) shal, with comfort, offer themselues to extremity, reioyce when they are tormented, go to death as they would go to a banquer, haue compassion vpon their persecutors & executioners, and sing Psalms in the very flames; when such as neither want dignities to withdrawe them, nor friends and familie to pull them backe; nor cruell enemies

mies to affright them, shall bee readie to chaunge their dignitie with disgrace, to forsake their friends, and giue themselues into the hands of their mortall enemies, onely for the testimonie of a good conscience in the defence of the trueth; men must needes thinke: This is a thing worthie to be known, and some vertue that deserueth deep consideration, for which a man is content to suffer death. They want no meanes to searche out the trueth, hauing both read and heard what can be said on either side: They want not wit and iudgement, to discerne the good from the bad, beeing persons knowne to be of deep insight and discretion: They cleaue to the word of God only, and embrace the same, making it the only touchstone of truth, and the rule of their conscience; They haue no pleasure in pains, nor any temporall allurement to moue them to vndergo so great miserie. Yea, they haue many delights, honors, & promotions to withdraw them from it. Surelie, therfore it is that they

the suffrings of the saints breed remors and work cõuersion in the beholders.

they find it necessarie to do this, and that their saluation lieth vpon it, or else flesh and bloud could neuer digest these so heauy calamities; for otherwise, for altering opinion, or speaking a word, they might easilie auoide it. So then, this is the comfort of them that suffer; That their death is the meanes to raise many from death; and their patience maketh euerie one inquisitiue of their religion, and desirous to knowe what quarrell they maintaine, and vpon what grounds; then, when they know the trueth, by and by they imbrace it, though it be with the losse of their lands, liberty, and liues. Now to come nearer to your temptation; no doubt (beeing a grieuous sinner) you are vnworthy, yea farre vnworthie to yeelde your life in such an honourable cause. What then? you are required to yeeld a reason of your faith; will you plaie the Hypocrite and dissemble the same? or the Apostata and denie it? so should you adde sinne to sinne: For what greater sinne is it then

The vertue & efficacy of Martyrdome.

Sanguis martyrum est semen ecclesiæ.

No man ought to think himselfe vnworthy to suffer for Christes sake.

then to denie Christ Iesus and the trueth of his Gospell? The Lorde keepe his children from such impietie. VVhat were they (yea, euen the Apostles themselues) whome GOD had chosen in the beginning to bee the witnesses of his trueth, and to carrie his name before the worlde, but men subiecte to sinne and imperfections as wee likewise bee? GOD chose them first, yea, when they were his enemies: and so likewise of his singular goodnesse and infinite loue, hee hath chosen you to bee one of his witnesses also; *For hee that is Lorde ouer all, is ritche vnto all that call on him*: 'Ritche vnto all, hee exnepteth none, nor accepteth persons, but receiueth all, euen all that with vnfained repentaunce turne from their sinnes, and by a liuely faith imbrace his mercies in Christ. Wherefore meditate not so much on your sins, as you do on the salu of sin, Iesus Christ our Redeemer and Sauior; magnifie the mercies of

Rom. 10, 12: God is no accepter of persons.

of God, and praise his holy name for that in the merits of his Son, he hath chosen you, and accounted you worthy, not only to beleeue, but also to suffer for Christs sake.

That the voluntary death of the Diuels Souldiers, cannot make the sufferings of Martyrs vnregarded.

Sect. XXIIII.

Obiection.

OFtentimes we see that blasphemous and abhominable Heretiques, Papistes, Arrians, and Anabaptists, doe willingly suffer affliction for the profession of their faith and faith-

faithlesse Religion. They suffer bondes and imprisonment, losse of libertie and liuings, yea and of life it selfe. How coulde they haue such patience in their troubles, such constancy in their sufferings, and such inward ioie and alacritie in their deathes, if theyr cause were not good?

Answere

That many Pagãs, Turks and Atheists seeme to be patient in their torments.

HAue not the very Paganes and Infidells suffered many cruell and bloody tormentes for their owne Idolatrous deuises: witnesse hereof *Socrates*, that cheerefullie trampled vppon coales of fire, and supped vppe a draught of deadly poyson: witnes *Caius Marius* who was whipped, racked, flayed aliue, and with greate patience tasted of euerie tor-

torment that sauage and blou-die Persecutours coulde deuise: witnesse the *Turkish Monkes*, who willingly whippe and slashe themselues with sharpe kniues, and glorie, if occasion be offe-red, when they may offer vppe their sinfull soules, in defence of their Idolatrous Mahometisme. Yea, dooth not experience daielie manifest, with what courage and resolution, Atheists and obsti-nate Malefactors doe suffer the torments and violence of death? What maruell then if Semina-ries and popish Iebusites, negle-cting their owne safetie, and their Princes mercie, haue, and doe dailie embrace the gallowes, and desperatelie endure the iust reward of death. Who knoweth not but their sufferings are for trayterous attempts against their owne Prince and Countrie, and for matters cleane contrarie to the word of Trueth, and there-fore, that they may bee tear-med, rather Desperate Pre-sumption, than Christian Per-secution. How strong are the de-lusions

The sufferings of Seminaries & Iesuites is desperate presumption

lusions of subtill Sathan, which hath bewitcht the benummed mindes of miserable Men, so farre, that they haue not beene afraide to offer, both themselues and their young babes, thorough violent flames for the Diuells sacrifice. What! could men be so senseleſſe, that they had no care of their owne liues, or so vnnaturall, that they had no regard of their owne children? Could not the horrible feeling of their owne proper paines, nor the outragious yelling and crying teares of their yong Infants, worke, either remorse, or pittie, in the hard-hearted Parents? No no, where diueliſh superſtition ſitteth Iudge there neither Nature nor Reason, may dare to pleade the cauſe. Lies, imitate the Truth, and Superſtition taketh Religion for a Patterne; wherefore it ought not to seeme straunge that the Diuell is so buſie to bewitche his members (after the example of the true Seruantes of GOD) to endure death. So

Popish Iesuites are the diuels souldiers.

then, the Popish Iudasses that die so obstinatelie in their error and superstition, are the Diuells Souldiers, rather then the Lordes Martyrs: neither can their desperate tormentes, make good Mens sufferinges vnregarded. The sheepe must not leaue off her skinne, because the Wolfe sometimes commeth in her likenesse, neither must wee lesse esteeme the Martyrs paynes, because the Diuells souldiers likewise die for his sake.

What

What the enemies of the trueth procure vnto themselues, by persecuting and murdering of Gods children.

Sect. XXV.

Obiection.

NOw for my owne part, being satisfied of all scruples and doubtes, touching this pointe (bee it spoken with due acknowledgement of praise vnto God, seeing wee reape such excellent fruite, and so manie benefites by Martyrdome, and that our Persecutours are the meanes of our sufferings, might they not come vpon vs and say vnto vs, in this, or such like

speech? Why then complaine you of your persecution, if it be so glorious and so beneficiall vnto you? You shoulde loue those by whome you are so much benefitted. *If* wee pleasure you, thank vs, if wee profit you, wee cannot doe but well in continuing our course *I praye you resolue mee of this one point, and then an end. How may we answer such as will so obiect.*

Answer.

WEe maye answere them briefly in our Sauiours owne wordes, *Surely the Sonne of Man goeth his way, as it is written of him: But woe be to that man by whome the Sonne of man is betrayed: it had been good for that man, if hee had neuer beene borne.* Being

Mat. 26. 24. marke 14. 21. luke 22. 22.

ing souldiers by profession, wee are glad wee haue such occasion to fight in defence of the truth, and yet we are heartily sorry to see them bid vs battaile, by impugning and persecuting the same. Howsoeuer it goeth with vs, we are sure of the victorie: If wee haue the vpper hand, wee haue conquered Satan, and chased him out of his hant, to the confusion of all superstition and idolatry: If wee bee oppressed & murdered for our faith, thē do we also ouercōe by our true faith in Christ, who wil receiue vs vnto himselfe, and giue vs the crowne of life: so also we confirme our religion to our posterity, and seale it with our blood. Wherefore, small is the hurt that they doe vs yea it is an vnspeakeable benefite, but vnknowne is the miserie that they worke vnto themselues, though they see it not, or will not see it: for they pluck vp the sweet floures, and leaue the stinking weeds: they cut off the fruitfull braunches, and let those that bee rotten and withered

The danger that Persecutors do incurre by persecution.

red alone, they burne the Corne and spare the stubble: they put Noah into the Arke, and drowne themselues, whose being amongst them, kept them frō the deluge: they thrust Lot out of Sodome that kept the citie from burning. they oppresse Moses, who shoulde wrestle with Gods anger, and keepe it from them: and therefore putting the true Christian professors to death, they digge their owne graues, and cut of the shotte of the Anchors that should saue them from shipwracke. It were great folly for a king that desired peace, to abuse, disgrace, and torment the ambassadors and seruants of a Monarch mightier than himselfe, and then to send them home thus cruelly intreated, to vtter their wrongs. Yet this is the follie and sottishnes of all Persecutours, who thinke it necessarie for their peace, to impouerish, spoile, and torment, the Ambassadors of Iesus Christe, and seruants of God, and then by barbarous & sauage martyring of them,

the folly of persecutors.

them, to send them to heauen, there to be continuall sollicitors with God for reuenge against̃e their murderers: still crying *vnder the altar, with a loud voyce, saying, How long Lord, which art holy & true, dost not thou iudge & auēge our blud on thē that dwell on the earth?* Reuel. 6: 9. 10

FINIS.

Reuel. 7 12.

Amen: Praiſe, and Glorye, and Wiſedom, and Thanks, and Honor and Power, and Might, bee vnto our God for euermore. Amen.